cop 1

R13d.

John Carter Brown

~~A token of the author's love to ms.~~
~~Medley~~

MATERIALS

TOWARDS A HISTORY OF THE

BAPTISTS IN JERSEY;

DISTINGUISHED INTO

FIRSTDAY BAPTISTS,
SEVENTHDAY BAPTISTS,
TUNCKER BAPTISTS,
ROGERENE BAPTISTS.

VOL. II.

By MORGAN EDWARDS, A. M.
AND QUONDAM FELLOW OF R. I. COLLEGE.

Lo! a people that dwell alone; and shall not be reckoned among the nations. EXOD.

PHILADELPHIA:

PRINTED BY THOMAS DOBSON, AT THE STONE-HOUSE, IN SECOND-STEET.
MDCCXCII.

JOHN CARTER BROWN.

PREFACE.

ALTHOUGH the following ſheets aſſume not the title of *Hiſtory*, but of *Materials* towards a hiſtory, yet, it is preſumed, that not many queries can be made (relative to the riſe, progreſs, and preſent ſtate of Jerſey Baptiſts) which will not meet with ſatisfaction in one part or the other of them: ſhould they deſerve blame for defects or errors, the publiſher can aſſure his readers, that neither want of care nor want of labour have been the cauſe; for he has viſited the churches from Cape-may, in the ſouth, to Wantage in the north extremity of Jerſey; which took eight months time, and near thirteen hundred miles travel; he has examined their records, and the records of their town-

ſhips; queſtioned ancient perſons; and has taken every other ſtep which promiſed him information and certainty in his undertaking: but he has to lament the loſs of church records in the late war; the inſufficiency of them which remain; and the burning (with his houſe) a volume which he had prepared for the preſs upwards of twenty years ago: nevertheleſs he is not without comfort: for he has lived to ſee the ſpirit of hiſtory and of other refinements riſing among the Baptiſts: it was not ſo when he publiſhed his firſt volume in the year 1770: for in gathering materials towards that volume he was often accoſted in the following manner by perſons from whom better might be expected; "What "good will your hiſtory do? You take "much pains to no purpoſe! You are num-"bering the people like David, &c." Such talk prognoſticated no great attention to his book, nevertheleſs he printed it; and loſt about thirty pounds by the edition: one cheſt, and a box containing a hundred volumes, were taken from him: had he thoſe volumes now, they would fetch him 20 pounds; for there is a demand for the book; one man took the few unbound copies in his poſſeſſion. He is informed

that

that other copies remain unsold in the hands of friends: shall he take this opportunity to desire those friends to send them to Dr. William Rogers, professor of English and Oratory in the college of Philadelphia? —But though he suffered such losses, and, for years, stood alone in the undertaking, yet was he not discouraged: so convinced was he of the necessity of a history of the American Baptists in order to accomplish a favourite project which he mentioned in the preface to his first volume, and which has, since, been executed in some degree: accordingly, he visited the eastern churches as far as New-Hampshire, gathering materials towards their history; such of them as he had put in any order he sent to Mr. Backus * when he heard of his design.

* Mr Backus published a history of the *New England* Baptists in 1777, for which he received the thanks of the association, and that very deservedly: but could that intelligent writer be prevailed upon to add an appendix to his history he would oblige many, viz. an appendix containing a more particular account of all the Baptist churches in the eastern states, I mean of their number; the manner of their originations; their distinctions with regard to faith and order; when constituted; the names and number of the constituents; the present number of members and families belonging to

In 1771 and 1772, he viſited the churches from Pennſylvania to Georgia which coſt him the tiring of two horſes, and a ride of about three thouſand miles: he gathered the hiſtory of thoſe churches with a view it ſhould be publiſhed; but receiving a letter, laſt ſummer, from Mr. Leland, (requeſting the uſe of his papers to help compiling the hiſtory of the Baptiſts in the Southern

to each; remarkable events in ſucceſſion; the names, births, and characters of their firſt and ſucceeding miniſters; the number and hiſtory of their meeting houſes; their diſtances and bearings from Philadelphia. Perhaps it will be ſaid, "This "would be too particular; and too much derange "hiſtorical facts?" I have ſufficient reaſon to know the contrary; for materials towards a hiſtory cannot be too particular: the Baptiſt intereſt in America is too young to admit a hiſtorical narrative which ſhall be entertaining; it would be like the hiſtory of a child; and as to the other objection, are not all hiſtories divided into ſections or chapters? and why may not each Baptiſt church be a chapter or ſection? There can be no fact (intereſting to Baptiſts as ſuch) but belongs to ſome church or member of a church; and if each of ſuch facts be placed where it belongs, will not all facts be comprehended? This method gained my approbation at firſt; and after more than twenty years attention it retains the preference it gained. Why ſhould we be held to one mode of writing hiſtory, when another mode offers which is as informing, but much more conciſe.

Southern ſtates) thoſe papers were ſent to him with great good will—I will no longer weary my reader with preambling after having expreſſed one earneſt requeſt, viz. That if he ſhould diſcover any errors or defects in the following ſheets he will be pleaſed to ſend me notice of them: and the one ſhall be corrected and the other ſupplied in a poſtſcript; for I would adviſe no purchaſer to bind this volume, becauſe it is more than poſſible that other volumes will follow, containing materials towards a hiſtory of the Baptiſts in Maryland, Delaware, Pennſylvania and New York: and the five may be bound nearly as cheap as one.

MORGAN EDWARDS.

Pencader, State of Delaware,
May 1, 1790.

MATERI-

MATERIALS, &c.

INTRODUCTION.

SOME time after the year 1608, the Hollanders made a ſettlement on the ſpot where New-York now ſtands; and in 1614 obtained a patent from their countrymen: in conſequence of which (and a pretended purchaſe from Capt. Hudſon) they claimed a right to all the country from the river Connecticut to the river Delaware, and therefore to that part now called, *Jerſey*. But neither patent nor purchaſe availed them; for Charles the Second, put in a prior claim, and ſupported his claim with armed forces which the Hollanders were not able to reſiſt: nevertheleſs they kept poſſeſſion to the treaty of Breda in 1667. About four years before ſaid treaty, the king gave the country to his brother the duke of York; and the duke, the ſame year, ſold the weſtern part (*Jerſey*) to Lord Berkley and Sir George Carteret: thoſe two gentlemen did immediately form a conſtitution, or bill of rights, for ſuch as ſhould be ſettlers; the ſixth

and

and ſeventh articles of which promiſe a "full "liberty of conſcience to all religious ſects that "ſhould behave well." This (and the terms of obtaining land) being known abroad, *Britiſh* ſubjects began to reſort hither from New York, New England, Long Iſland, &c. theſe ſettled in the parts next to them, now called *Eaſt Jerſey*; ſome of whom were Baptiſts.—In the year 1675, and afterwards, emigrants arrived in the Delaware from England, and ſettled in the parts adjoing the river, ſince diſtinguiſhed by the name of *Weſt Jerſey*: ſome of them alſo were baptiſts—About 1683 a company of Baptiſts from the county of Tiperary, in Ireland, arrived at Amboy: they proceeded towards the interior parts—In the fall of 1729, about thirty families of the Tunker Baptiſts from Holland (but originally from Schwartzeneau in Germany) arrived in Philadelphia: Some of whom, in 1733, croſſed the river Delaware and ſettled at Amwell in *Hunterdon* county.—In 1734 the Rogerene Baptiſts arrived from Connecticut, and ſettled near Schooly-Mountain, in the county of Morris —Thus it appears, that among the firſt *Jerſey* ſettlers ſome were of the *Baptiſt* denomination: the preſent Baptiſts are, partly, the offspring of thoſe adventitious Baptiſts; and, partly, ſuch as have been proſelyted to their way.—Now the deſign of the following ſheets is, to exhibit the beſt account, in my power, of thoſe Baptiſts: to do which with more preciſion, I mean to treat of them ſeparately under the four diſtinctions mentioned in the title page.

PART

PART I.

Treats of the Firſtday Baptiſts.

THE faith and order of theſe are the ſame with thoſe of their brethren in Pennſylvania and neighbouring ſtates, with whom they ſtand connected in aſſociation. Of theſe there are 24 churches of which we ſhall treat according to ſeniority; and therefore begin with

MIDDLETOWN.

THIS church is diſtinguiſhed, as above, from the village where the meeting-houſe ſtands, in a townſhip of the ſame name, and county of Monmouth, about 79 miles E.N.E. from Philadelphia; the houſe meaſures 42 feet by 32, erected in 1734, on the lot where ſtood the old place of worſhip; to which lot have been added, by gift of Robert Hartſhorn, 1998 ſquare feet: his deed is dated April 27, 1734.—Another meeting-houſe (uſually called Bray's) is diſtant from this about 6 miles; built in 1705, on a plat of ground which contains about five acres: the ground was given, partly, by John Bray, and, partly by Obadiah and Jonathan Holmes: The deed bears date Dec. 1705. To the above may be added, a meeting-houſe at Cheeſequakes, about 12 miles off, which (if it belongs to any church) belongs to Middletown: the three are finiſhed

as

as uſual, but want ſtoves to make them comfortable in winter. The families, which uſually make up the congregation, are about 120; whereof 134 perſons are baptiſed and in the communion, here adminiſtered ſix times a year—The miniſter is, Rev. Samuel Morgan—His ſalary 70 pounds----The above is the preſent ſtate of Middletown, church, Nov. 16, 1789.

History.

For the origin of this church we muſt look back to the year 1667; for that was the year when Middletown (containing a part of *Monmouth* and a part of *Suſſex* counties) was purchaſed from the Indians by twelve men, and twenty-four aſſociates: their names are in the town-book. Of them the following were Baptiſts (as colonel Holmes informs me) viz. *Richard Stout, John Stout, James Grover, Jonathan Bown, Obadiah Holmes, John Ruckman, John Wilſon, Walter Hall, John Cox, Jonathan Holmes, George Mount, William Cheeſeman, William Layton, William Compton, James Aſhton, John Bown, Thomas Whitlock, and James Grover, jun.* It is probable that ſome of the above had wives of their own way of thinking; however the forenamed eighteen men were the conſtituents of the church of Middletown; and the winter of 1688, the time.

Tempo-

Temporalities.

The above mentioned lot which (with the dwelling houſe on it) is valued at 12 pounds* a year. (2) Half a plantation, the gift of Hannah Cheſterman; her will is dated May 10, 1769: this plantation was ſold for 712 pounds: but the 356 pounds which belonged to the church was reduced to a pittance by that ſacrilegious thing, *Congreſs money*. (3) A plantation of about a hundred acres on Shrewſbury river, the gift of James Grover, eſq.; but not to come into the hands of the church till after the death of the preſent occupier. (4) Four hundred pounds, the gift of Jonathan Holmes: his will is dated Jan. 4, 1737: but this is reduced to a trifle by the fore-mentioned robber of churches. (5) A bond of the late rev. Abel Morgan (value 150 pounds, dol. at 8/8): it is dated Apr. 4, 1746.— Were it not for evil times the revenue of this church would be conſiderable.

Remarkables.

How matters went on among theſe people for a period of 24 years (viz. from the conſtitution to 1712) cannot be known: it is ſaid that they met at firſt in a private houſe, belonging to Mr. John

* The proportion of Jerſey money to ſterling money is as 5 to 3; multiply any Jerſey ſum by 3, and reduce by 5, and the quotient will be ſterling. Reverſe the rule, and ſterling will be Jerſey.

John Stout, one of the firſt ſettlers; but it does not ſeem as if they held worſhip there longer than while a public place was in building; for when the firſt houſe was taken down in 1734, the timber was rotten, and therefore old; and there were but 67 years between the beginning of the ſettlement and the taking down of that houſe. (2) But in the year 1711, a variance aroſe in the church, in ſo much that one party excommunicated the other; and impoſed ſilence on two gifted brothers that preached to them, viz. John Bray and John Okiſon. Wearied with their ſituation, they agreed to refer matters to a council, congregated from neighbouring churches: the council met, May 25, 1712: it conſiſted of rev. meſſ. Timothy Brooks, of Cohanſey; Abel Morgan and Joſeph Wood, of Pennepek; and Eliſha Thomas, of Welſhtract, with ſix elders, viz. Nicholas Johnſon, James James, Griffith Miles, Edward Church, William Bettridge and John Manners. Their advice was —(1) 'To bury their proceedings in oblivion, 'and eraſe the records of them;" accordingly four leaves are torn out of the church book— (2) 'To continue the ſilence impoſed on John 'Bray and John Okiſon the preceding year:' one would think by this that thoſe two brethren were the cauſe of the diſturbance—(3) 'To ſign 'a covenant relative to their future conduct;' accordingly 42 did ſign, and 26 refuſed; nevertheleſs moſt of the non-ſigners came in afterwards; but the firſt 42 were declared to be the

church

church that ſhould be owned by ſiſter churches—(4) 'That rev. meſſ. Abel Morgan *(ſcni.)* and 'John Burrows ſhould ſupply the pulpit till the 'next yearly meeting—(5) That the members 'ſhould keep their places and not wander to 'other ſocieties;' at this time there was a preſbyterian congregation in Middletown, and mixed communion in vogue: the preſbyterian congregation is broken up, and their houſe converted to another uſe. The church of England was demoliſhed by thunder; theſe people hold worſhip at the Baptiſt meeting-houſe when a church miniſter comes among them.—(6) Middletown is an original church, and the firſt in the ſtate; and is one of the five churches which formed the *Philadelphian* aſſociation in 1707: it is alſo a mother church; for from it ſprang Upperfreehold and Haightſtown: it has now exiſted for upwards of a hundred years, and has increaſed from 18 to 134.

Ministers.

The firſt who preached at Middletown was mr. John Bown: of him I could learn no more than that he was not ordained; and that it was he who gave the lot on which the firſt meeting-houſe was built. Cotemporary with him was mr. Aſhton (of whom more by and by); and after him roſe the forementioned Bray and Okiſon; neither of whom was ordained, and the latter was diſowned: mr. George Eaglesfield was another

another unordained preacher: but the firſt that may be ſtyled paſtor of the church was

Rev. James Aſhton.

That he was an ordained miniſter may be inferred from a paragraph in the records of Upper-freehold, which is as follows: 'James Aſhton, 'ſon of Rev. James Aſhton of Middletown, was 'the firſt ſettler in this part of the country, viz. 'Croſwick.' He, it is probable, was ordained by rev. Thomas Killingſworth, at the time that the church was conſtituted, in 1688; for mr. Killingſworth aſſiſted at the conſtitution, which gave riſe to the tradition 'that he was the firſt miniſ-'ter.' I have laboured hard to get more of mr. Aſhton's hiſtory, but to no purpoſe. It is probable he died before the year 1712, as his name is not among the ſigners or non-ſigners. His ſucceſſor was

Rev. John Burrows.

He was born at Taunton, in Sommerſet; and there ordained: arrived in Philadelphia in the month of November, 1711; and from thence came to Middletown in 1713, where he died in a good old age: he left but one child behind him, and ſhe married into the *Ruſſel* family. Mr. Burrows is ſaid to have been a happy compound of gravity and facetiouſneſs: the one made the people ſtand in awe of him; while the other produced familiarity. As he was travelling one day, a young

young man paſſed by him in full ſpeed; and, in paſſing, mr. Burrows ſaid 'If you conſidered 'whither you are going you would ſlacken your 'pace.' He went on; but preſently turned back to enquire into the meaning of that paſſing ſalute? Mr. Burrows reaſoned with him on the folly and danger of horſe-racing (to which the youth was haſtening): he gave attention to the reproof. This encouraged mr. Burrows to proceed to more ſerious matters. The iſſue was a ſound converſion. Here was a bow drawn at a venture; and a ſinner ſhot flying! Mr. Burrows's ſucceſſor was

Rev. Abel Morgan, A. M.

He was born in Welſhtract, Apr. 18, 1713: had his learning at an academy kept by rev. Thomas Evans, in Pencader: ordained at *Welſhtract* church in the year 1734: became paſtor of Middletown in 1738: died there Nov. 24, 1785. He was never married: the reaſon (it is ſuppoſed) was, that none of his attention and attendance might be taken off of his mother, who lived with him, and whom he honoured to an uncommon degree. Mr. Morgan was a man of ſound learning and ſolid judgment: he has given ſpecimens of both in his public diſputes and publications on the ſubject of baptiſm: at Kingwood, rev. Samuel Harker challenged him on the ſubject: when the diſpute was over, the ſecond day, there was heard the ſhout of victory in both the *Harker* and *Morgan* camps; but ſome priſoners (proſelytes) being

being diſcovered in one of the camps, abated the joy; and made many ſhake their heads, while others opened wide their mouths. The other diſpute was at Capemay in 1743. The occaſion was as follows: about 1742 there was, at the Cape, a remarkable ſtir of the religious kind: this ſtir was owing, partly, to the preaching of Baptiſt miniſters; and, partly, to the labours of *preſbyterian* miniſters of the *new-light* order: but ſome of the one party's converts joining the other party, cauſed a howling among the loſing ſhepherds; and iſſued in a public challenge: mr. Morgan accepted the challenge: — his antagoniſt was rev. (afterwards dr.) Samuel Finley: the conteſt ended as uſual, viz. in double triumph: but two things happened to mar the glory of the day; one was a remark that a ſtander by* was heard to make: he was a deiſt, and therefore a diſintereſted perſon: 'The little man (ſaid he) is 'thrown down, and his antagoniſt will not let 'him riſe for another tuſsle.' Another damper was, that an elder and deacon, &c. were convinced that the cauſe of the one party was naught by the labours uſed to ſupport it. What can a giant do with a ſtraw againſt even a dwarf who holds a ſword? Foiling will always be the effect of fighting with unequal weapons; even as unequal as human invention is to the goſpel of Chriſt! From diſputing dr. Finley proceeded to write 'A charitable plea for the ſpeechleſs:' mr. Morgan attacked the plea: the dr. defended it: mr. Morgan

* Mr. Leman.

Morgan added a replication, and ſo ended† the paper war. Who obtained the victory in writing may be determined any day by an unprejudiced reader. But whatever he may think of mr. Morgan's arguments, he will allow him to be a man of wit, and very genteel irony; and alſo that he underſtood Greek ſo well as to ſet the dr. right in his grammar. Mr. Morgan's life and miniſtry were ſuch, that his people ſpeak of him with veneration and regret to this day. He was not a *cuſtom-divine*, nor a *leading-ſtring-divine*, but a *bible-divine*. In his laſt ſickneſs he ſent for the elders of the church to anoint him with oil, according to the precept (Jam. v. 14. 15): elder Crawford attended: but elder Mott was hindered by ſickneſs; and the healing rite was deferred for want of *elders*, in the plural. Perhaps it will be ſuſpected that Mr. Morgan knew not what he ſought after? I enquired into the matter; and was aſſured by elder Crawford (from whom I had the anecdote), that he was of ſound mind and diſpoſing memory. But I needed not to have ſaid ſo much; for mr. Morgan practiſed the rite; one inſtance was Catalina, wife of rev. Enoch David, who is yet alive; ſhe had been in

a

† The dr. had prepared a third piece for the preſs (a copy of which was ſent to mr. Morgan by an unknown hand); mr. Morgan wrote an anſwer which was to come out immediately after the dr.'s piece.—The above I ſpeak from information, not from knowledge; for I could not find mr. Morgan's manuſcript.

a dying way for a long while; but the third day after the ſalutary unction ſhe was well and went abroad. I wiſh all Baptiſt miniſters were of mr. Morgan's mind; and not allow themſelves (like the prodigal's brother) to oppoſe the father's bidding with remonſtrances; and not do as they are bid at laſt. The eight chriſtian rites ſtand on the ſame footing. No argument can be urged for laying aſide ſome but will operate towards laying aſide all. Whoever will read Barclay's apology will own the juſtneſs of this remark. To pick and chooſe are not fair; neither is it honeſt to admit the force of an argument in one caſe, and not in another, of the ſame nature. O cuſtom! cruel cuſtom! tyrant cuſtom! When wilt thou ceaſe to pervert the right ways of the Lord?— Mr. Morgan's ſucceſſor is his nephew,

Rev. Samuel Morgan.

He was born in Welſhtract, Aug. 23, 1750: called to the miniſtry in Virginia: ordained at Middletown, Nov. 29, 1785; at which time he took on him the care of the church. He married Mary Covenhoven: but ſhe is dead, and left no iſſue. The next church in point of ſeniority, is

PISCATAQUA.

THE above is the ancient manner of writing the name; I therefore chooſe it for a diſtinction of this ancient church; and reſerve the modern *Piſcataway*

Piſcataway for her daughter, the ſabbatarian church. The meeting-houſe ſtands in Piſcataqua townſhip and county of Middleſex, at the diſtance of about 62 miles N E by E from Philadelphia: the dimenſions of the houſe are 40 feet by 36; it was built in 1748, on a lot of 4 acres and ſix tenths of an acre: the lot was purchaſed from Alexander Macdowell: his deed is dated Apr. 2, 1731: the houſe is well finiſhed, but wants the neceſſary convenience of a ſtove. The families, which uſually make up the congregation are about 102; whereof 147 perſons are baptiſed, and in the communion, here celebrated every quarter. The miniſter is rev. Reuné Runyon; his ſalary 50 pounds. The church was raiſed to a body politic, Sept. 16, 1789.—The above is the preſent ſtate of Piſcataqua, Nov. 29, 1789.

History.

The hiſtory of this church from the beginning to the preſent time, is not eaſy of acquiſition; nor will be altogether certain when acquired: the reaſon is, their records have been deſtroyed in the late war. The following hiſtorical ſketches have been gleaned, partly, from public records; partly, from the town book; partly, from the records of the *ſabbatarian* church which ſprang from this church; and partly from current tradition and the information of ancient perſons. The public records tell us, 'That the large tract, on the eaſt

ſide

'ſide of Rarinton, which compriſes the town of 'Piſcataqua, Elizabeth, &c. was purchaſed from 'the Indians in 1663. The purchaſers were 'John Baily, Daniel Denton, Luke Watſon, &c. 'theſe perſons, and their aſſociates, obtained a 'patent, the following year, from governor Ni-'cholas, who acted under the duke of York: but 'the duke having, the ſame year, ſold Jerſey to 'lord Berkeley and ſir George Carteret, the valid-'ity of Nicholas's patent has been called in queſ-'tion.' However, the inhabitants keep poſſeſſion to this day. The ſaid tract does not (by the town records) appear to have been ſettled at once, but in the following ſucceſſions. 'In 1677, the 'Blackſhaws, Drakes, Hands, and Hendricks 'were inhabitants of Piſcataqua; in 1678, the 'Dottys and the Wolfs; in 1679, the Smalleys, 'Hulls, and Trotters; in 1680, the Hanſworths, 'Martins, and Higgins; in 1681, the Dunhams, 'Laſlowers, and Fitzrandolphs; in 1682, the 'Suttons, Brinleys, Bounds, and Fords; in 1683, 'the Daviſes and Slaughters; in 1684, the Preg-'mores; in 1685, the Grubs and Adams; in '1687, the Chandlers and Smiths; in 1689, the 'Mortons, Moleſons, and Macdaniels. The Gill-'mans were ſettlers in 1663, which is one year 'before the patent.' Were we to judge of the religion of thoſe ſettlers by the liſts of members in the two Baptiſt churches of Piſcataqua, we ſhould conclude they were of that denomination; for moſt of the names are to be found in thoſe liſts. Nevertheleſs tradition will allow of no more

more than ſix to have been profeſſed Baptiſts, viz. Hugh Dunn, who was an exhorter; John Drake, afterwards their paſtor; Nicholas Bonham; John Smalley; Edmond Dunham, afterwards miniſter of the *ſeventhday* Baptiſts; and John Randolph: the above perſons were conſtituted a goſpel church in the ſpring of 1689 by the help of rev. Thomas Killingſworth, at which time (it is probable) Mr. Drake was ordained their paſtor. It is not to be doubted but the ſaid men had wives or ſiſters or daughters of the ſame way of thinking: however, none but the male members are mentioned either here or at Middletown or Cohanſey.

Remarkables.

It is ſaid that *Piſcataqua* church continued from the conſtitution, to 1709, without addition or diminution, which was a period of twenty years: nevertheleſs it has, in about a hundred years, increaſed from 6 to 147, beſides deaths and detachments to form other churches; for this is a mother church; Scotchplains, Morriſtown, and the Sabbatarians are the offspring of Piſcataqua. It is alſo an original church; and one of the five which conſtituted the *Philadelphian* aſſociation in 1707.—(2) It is a current tradition, that ſome of the above Baptiſts 'emigrated 'hither from Piſcataqua in the Province-of-main, 'and gave the name to this part of Jerſey.' It may be ſo: for it appears by the *memoirs* of rev. Hanſard

Hanſard Knollys (a famous *Baptiſt* miniſter) that he preached there for near four years, beginning at 1638; that rev. William Screven ſucceeded him, who (on the diſſolution of that church in 1708) went to Charleſtown in South-carolina. Add to the above, that this part of Jerſey is written *New-piſcataqua* in their town book, and in the printed folio which contains the original *Jerſey* papers.—(3) About the year 1700, a ſeparation from this church took place: the occaſion was as follows: 'one Hezekiah Bonham 'was doing ſome ſervile work on Sunday: mr. 'Edmond Dunham admoniſhed him: Bonham 'put Dunham to prove that the firſt day of the 'week was *holy* by divine inſtitution.' How the debate was carried on is not known; but it is known that the above attack was the thing which ſet Mr. Dunham to ſtudy the ſubject; and that embracing the ſeventh day of the week was the effect. In a ſhort time after, about 17 perſons ſided with mr. Dunham, which opened a proſpect of having a *ſabbatarian* church in Piſcataqua: to prepare for it, mr. Dunham went to Weſterly (in 1705) and there received ordination at the hands of rev. William Gibbons; and in 1707 he and his party were formed into a church.—(4) In 1786 there was a remarkable revival of religion at Piſcataqua, the ſpirit liſting to blow like a *mighty ruſhing wind*. I ſay the *ſpirit*; for man and means were the ſame as in prior times.

Ministers.

The first who preached at Piscataqua, from the beginning of the settlement to 1689, were the following lay brothers, viz. messr. Hugh Dunn, John Drake and Edmond Dunham: about said 1689, rev. Thomas Killingsworth visited them; and settled them into a church; and ordained mr. Drake to be their minister: this gave rise to the tradition "that Mr Killingsworth was 'the first minister of Piscataqua, Middletown, 'and Cohansey:' the last is true; but the first pastor of Piscataqua was

Rev. John Drake.

He was one of the first settlers, and bore an excellent character: he laboured among them from the beginning to 1689, when he was ordained their pastor; and continued in the pastorship to his death in 1739, which was a period of about 50 years. He had three wives, by whom he had children Isaac, Abraham, Francis, John, Benjamin, Samuel, Sarah and Rebecca: the daughters married into the families of the Hills and Randolphs: but I could not obtain the names of the families into which the father and sons entered by marriages; nor yet the number of his grand children, which number is very large; and cuts a figure among the Baptists to this day: they claim kindred to the famous sir Francis Drake. It is a wonder to me that there

ſhould not be ſome curious body in every *American* family to trace pedigrees, and wear the arms of their anceſtors; and that thoſe of no note in Europe (but are riſen to conſideration in America) ſhould not attend to the names and hiſtory of their emigrating progenitors. Heraldry will (in time) be ſet up in America: and the ſettling of America will afford a new period to command the attention of heralds.—Cotemporary with mr. Drake was

Rev. Henry Lovall.

He was ordained in this church to aſſiſt old mr. Drake, but never adminiſtered ordinances (being detected in ſome malverſation ſoon after, and expelled the ſociety). From Piſcataqua he went to Maryland, and raiſed a church there, which was the firſt in the ſtate; and afforded materials to form the church whereof rev. John Davis is now paſtor. Having behaved ill in Maryland, he went to Virginia and raiſed another church at Opekon, which was the firſt in that ſtate, except the *Iſle-of-Wight* church. I have a more particular account of him in my *Materials towards the hiſtory of the Baptiſts in Maryland*, now in the hands of mr. Leland.—Mr. Drake's ſucceſſor was

Rev. Benjamin Stellè, eſq.

He was of French original, tho' born in New-York. He received holy orders in this church; and continued in the paſtorſhip to the month of January

January, in 1759, when he died in the 76th year of his age. He is ſaid to have been a popular preacher, and a very upright magiſtrate. One of his ſons is yet alive; but not a very intelligent man; for which reaſon (and the loſs of the church records) I could not obtain the hiſtory of this preacher and 'ſquire.—His ſucceſſor was his own ſon,

Rev. Iſaac Stellè.

He became miniſter of Piſcataqua in 1752, as an aſſiſtant to his father, who was old and infirm; and continued in the miniſtry thereof to Oct. 9, 1781, when he died in the 63d year of his age: he was buried in the town of New-Piſcataqua, where a ſtone is ſet up at the head of his grave. I need not publiſh the goodneſs of the man, and the excellency of his preaching; for many are now alive who know both, and who regard him as their ſpiritual father. He was remarkable for his travels among the *American* churches in company with his other ſelf, rev. Benj Miller.—Mr. Stellè's wife was Chriſtiana Clarkſon, by whom he had children, Benjamin, John, Abel, Mary, Joſeph, Oliver, and Samuel; theſe are married into the families of the Crawfords, Dupeaus, Dunhams, Mannings, Stellès, Runyons, Walkers and Taylors; and have raiſed him 37 grand children.—His ſucceſſor is the preſent miniſter,

Rev. Reuné Runyon.

He alſo is of French extraction, and ſon of the late

late Reuné Runyon, esq.: born Mar. 29, 1741: called to the ministry in this church Mar. 10, 1771: ordained at Morristown, Mar. 18, 1772, where he continued to Apr. 13, 1780, and then returned hither: he took on him the oversight of the church in 1783, and continues therein, with credit and success, to this day. He is remarkable for dexterity in administring baptism: on Jun. 30, 1786, a gentleman held his watch in his hand till he had baptised 30 in 58 minutes. His wife is Ann Bray, by whom he has issue Ann, Vincent, Rachel, Daniel, Reuné, Charlot, Matilda, and Isabella; all single. Assistant to mr. Runyon is a hopeful youth of the name of Henry Smalley: he was bred at Jersey college. The next church in order of time, is

COHANSEY,

Sometimes written *Cohansick*: it is the name of a river which meanders in the neighbourhood, and from which the church takes its distinction; the meeting house stands in the township of Hopewell and county of Cumberland, 47 miles S. by W. half W. from Philadelphia: its dimensions are 36 feet by 32; it was erected in 1741, on the spot where the old meeting-house stood: the lot contains about an acre and a quarter; part of it was given by Roger Maull; his conveyance bears date Dec. 28, 1713; the rest is the gift of Nathan Sheppard; his deed is dated Feb. 6, 1779. The house is finished, as usual,

and

and accommodated with a ſtove. The families, which commonly make up the congregation, are about 90; whereof 95 perſons are baptiſed and in the communion, here adminiſtred the firſt Sunday in every month. The ſalary cannot be aſcertained at preſent; but it is preſumed that it will be about a hundred pounds, when they obtain a miniſter to their wiſhes; for the church is now in a widowed ſtate*, but well ſupplied by neighbouring miniſters, particularly by rev. William Rogers of Philadelphia†. It was raiſed to a body politic, Mar. 18, 1778. The above is the preſent ſtate of Cohanſey church, Jul. 6, 1789.

HISTORY

* Since the above was written, mr Smalley, of Piſcataqua, was ordained their paſtor, Nov. 6, 1790.

† Mr. Rogers is a native of Newport, in Rhode-Iſland: born Jul. 21, 1751: bred in the Baptiſt college at Providence, where he commenced batchelor in 1769; and maſter in 1772; ſince which he has received the honours of Princeton, Yale and Philadelphia: he is one of the firſt who call the foreſaid Baptiſt college their *Alma mater*: he commenced licentiate in divinity at Newport in 1771: obtained holy orders in Philadelphia (May 31, 1772) from rev. meſſ. Eaton, Jones, Gano, and Kelhay, at which time he took the overſight of that church: he reſigned the overſight in 1775; and in 1789 obtained a profeſſor's chair in the college of Philadelphia, and the following year he was created D. D. by the univerſity. Some pieces of his have appeared in print, viz. A diſſertation on imputed righteouſneſs; Cincinnati oration; prayers; and ſome political pieces. He took to his wife miſs Hannah Gardner of Philadelphia, who has born him ſeveral children; but they have all died except one; his name is William Gardner Rogers.

History.

THE riſe and progreſs of *Cohanſey* church cannot be eaſily inveſtigated, becauſe their records have been deſtroyed: nevertheleſs the following hiſtorical ſketches will, in part, ſupply the loſs; which ſketches have been ſent me by mr. Kelſay many years ago. 'About the year 1683* (ſaith 'he) ſome Baptiſts from the county of Tiperary in 'Ireland, ſettled in the neighbourhood of Cohan-'ſey; particularly David Sheppard, Thomas Ab-'bot, William Button, &c.: in 1685 arrived hi-'ther from *Rhode-Iſland* government, Obadiah 'Holmes and John Cornelius: in 1688, Kinner 'Vanhyſt, John Child and Thomas Lamſtone 'were baptiſed by the rev. Elias Keach of Pen-'nepek: about this time rev. Thomas Killingſ-'worth ſettled not far off, which increaſed the 'number of Baptiſts to nine ſouls; and probably 'to near as many more, including the ſiſters: 'however the above nine perſons were formed 'into a church, by the aſſiſtance of ſaid Killingſ-'worth, whom they choſe to be their miniſter: 'this was done in the ſpring of 1690. Soon af-'ter the few Baptiſts who lived about Glouceſ-

ter,

* In Cohanſey grave-yard is a ſtone with this inſcription upon it: "Here lies Deborah Swinney, who died Apr. 4, 1760, aged 77 years: ſhe was the firſt white female child born at Cohanſey." If we take her age out of 1760, it will appear that ſhe was born in 1683, the time fixed, by mr. Kelſay, for the ſettling of the place by *Iriſh* Baptiſts; and Swinney was an *Iriſh* man.

'ter, Salem, Pennſneck, &c. united with them; 'ſo that the cords of this Zion were at firſt very 'lengthy; and continued ſo for 66 years, viz. 'till diſtant members began to form themſelves 'into diſtinct churches, in their ſeveral neigh-'bourhoods.

Remarkables.

Most of the Baptiſt churches in America originated from England and Wales: but Cohanſey from Ireland: the Baptiſt church, whence it ſprang, is ſtill extant in the county of Tiperary, and diſtinguiſhed by the name of *Cloughketin*: this church was in a flouriſhing condition in 1767, when I viſited that country: this may paſs for one of the *remarkables* of Cohanſey. (2) This church hath now exiſted for near a hundred years; and has increaſed from 9 to 95, beſides large detachments to form a church at Salem; at Diving-creek; and at Pittſgrove. (3) It is one of the 5 churches which conſtituted the aſſociation of Philadelphia in 1707. (4) 'In 1710, '(continues mr. Kelſay) rev. Timothy Brooks and 'his company united with this church: they 'had emigrated hither from Swanzey in *Plymouth* '(now *Maſſachuſetts*) government, about the year '1687; and had kept a ſeparate ſociety, for 23 'years, on account of difference in opinion rela-'tive to predeſtination; ſinging pſalms; laying 'on of hands, &c.: the uniter was rev. Valen-

tine

'tine Wightman, of Groton in Connecticut: 'the terms of union were, *bearance and forbear-* 'ance. (5) In 1711 they built their firſt meet- 'ing houſe, which was taken down to erect the 'preſent in its place; for from the beginning 'till then they held worſhip in private houſes, 'tho' a period of about 28 years. (6) In 1714, 'eight* preſbyterians joined this church: the oc- 'caſion was as follows: mr. Wightman was in- 'vited to preach at Fairfield; but, forgetting his 'ſituation, he talked away as if he had been in a '*Baptiſt* pulpit. (7) In 1716 ſeveral embraced 'the ſentiment of the Sabbatarians; among whom 'were Mr. Burrows's own daughters. (8) In '1752, ſome young Baptiſts turned Quakers.'

Temporalities.

They are (1) A fine plantation, the bequeſt of Obadiah Robins, eſq.; one half is a free gift; the other half was ſubjected to legacies; and the whole to a dower of 30 pounds to his widow: the church have almoſt diſcharged the legacies: to effect which, and to ſupport a lawſuit with the legatees, they have been obliged to ſell the old glebe, which fetched them 400 pounds: the ſaid plantation now lets for 50 pounds; but, in the good

* Since the above was written, I have been informed that but 4 joined the Baptiſts; and that the other 4 only ſolicited baptiſm to eaſe a ſcrupulous conſcience, and then returned to their own church. Their names were Thomas Harris, Levi Preſton, and their wives.

good times which we have ſeen, would have let for one third more. (2) Another bequeſt of mr. Robins lies near Rhodeſtown, which did fetch a pretty penny, but now valued only at 3 pounds a year. Mr. Robins's will is dated May 12, 1772. (3) A houſe and lot near Bridgetown, the bequeſt of Henry Jelly, valued at 12 pounds a year: his will is dated Apr. 27, 1777.

Ministry.

It does not appear that this people had any ſtated preacher, before the conſtitution, except the honourable Obadiah Holmes, eſq.* and he was not ordained: his ſettling at Cohanſey is placed under the year 1685, which was 4 years prior to the conſtitution; he continued an occaſional preacher while he lived, tho' a judge of the common pleas in *Salem* court: he married into the

Cole

* He was ſon of the famous Obadiah Holmes, the confeſſor, who endured ſuch cruel ſcourgings at Boſton (in 1651) for the word of God and the teſtimony of Jeſus. He was a native of Preſton, in Lancaſhire: arrived in America about 1639, or the next year: continued a profeſſor among the Preſbyterians at Salem and Rehoboth for about eleven years: then became a Baptiſt; and ſucceeded rev. mr. Clark in the firſt *Baptiſt* church of Newport, where he died Oct. 15, 1682, aged 76 years. He had 8 children. From them ſprang the Holmes who now live in New-england, Long-iſland, Eaſt-jerſey, &c. Could all that ſprang from the above-named confeſſor, in male and female lines, be numbered, it is ſuppoſed they would amount to near 5000.

Cole family, and had four children: one of the ſons was drowned; the other ſon (Jonathan) married into the Dominique family of Long-iſland; the two daughters, into the families of the Lorés and Purvines, who have raiſed him 15 grand children.—The firſt paſtor of Cohanſey was

Rev. and honourable Thomas Killingſworth, eſq.

He took the overſight of the church at the conſtitution in 1690, and continued therein to his death, in the year 1708. This honourable gentleman (for he was judge of Salem court) was, probably, a native of Norwich, in Old-England, where ſome of the name live to this day; particularly Grantham Killingſworth, with whom I was intimately acquainted; and who (in 1768) aſked me ſome queſtions about his American relation. He muſt have arrived in America in early times; and muſt have been an ordained miniſter before he arrived; for I find him exerciſing the miniſterial functions at Middletown in 1688: at Piſcataqua in 1689: and at Philadelphia in 1697. He had a wife, but no iſſue. It ſeems that the troubles which came on diſſenters, in queen Ann's reign, reached the Jerſey; for I find that Killingſworth put himſelf under the protection of the toleration act, at a court held in Salem, Dec. 24, 1706; and took out a licence for a preaching place at Penns-neck, then the dwelling-houſe of one Jeremiah Nickſon. His ſucceſſor was

Rev.

Rev. Timothy Brooks.

I obſerved before, that mr. Brooks's company and the church of Cohanſey coaleſced into one body in the year 1710: it was at that time that he took the care of *Cohanſey* church: he continued in the care thereof to 1716, when he died in the 55th year of his age. I have before me a letter of Mr. Kelſay's writing, wherein are theſe words: 'tho' mr. Brooks was not eminent for 'either parts or learning, yet was a very uſeful 'preacher; meek in his carriage; and of a ſweet 'and loving temper; and always open to convic-'tion, which gained him univerſal eſteem; and 'made the *Welſh* miniſters labour to inſtruct him 'in the ways of the Lord more perfectly.' His wife was Hannah Bowen, by whom he had children Seth, Hannah, Patience, Zebulun, Keziah, Serviah, and Timothy: theſe married into the families of the Creſſes, Smiths, Ayars, Johnſons, and Biſhops; and have raiſed him a moſt numerons progeny: his grand ſon, Seth, is yet alive, who tells me that he has upwards of 80 of his own offspring to follow him to the grave.—His ſucceſſor was

Rev. William Butcher.

He became miniſter of this church in 1721, and continued in the miniſtry thereof to Dec. 12, 1724, when he died, in the 27th year of his age. (See his hiſtory in vol.i.p.30.)—His ſucceſſor was

Rev.

Rev. Nathanael Jenkins.

He took the overſight in 1730; and continued therein to his death, Jun. 2, 1754. (See his hiſtory under Capemay).—His ſucceſſor was

Rev. Robert Kelſay.

He was a native of Ireland: born near Drummore in 1711; arrived in Maryland in 1734; came to Cohanſey in 1738; embraced the ſentiments of the Baptiſts in 1741; called to the miniſtry in 1742; licenſed in 1743; ordained in 1750; became paſtor of this church in 1756; continued in the paſtorſhip to his death, which came to paſs May 30, 1789. The public print which announced his death, adds, 'as a man and 'companion, he was amuſing and inſtructive; as 'a chriſtian, he was animated and exemplary; as 'a preacher, fervent and truly orthodox; warm-'ly engaged was he in the ſervice of the ſanctu-'ary, to which he repaired without interruption, 'till a few Lord's days previous to his deceaſe.' His wife was Miriam Smith, by whom he had children, William (eſq.), Miriam, Damaris, Joſeph, John, Elizabeth, Rachel and David; theſe formed alliances with the Sheppards, Bowens, Dares, Heatons, Reeves, Smiths and Pagets, and have raiſed him 33 grand children.—The next ſenior church is

CAPEMAY

CAPEMAY.

This church receives its distinction from the promontory which forms the bay of Delaware on the northeast side: the meeting-house measures 34 feet by 26: it was built in 1741: the lot on which it stands contains an acre and three perches; and was given by Jeremiah Hand, esq.: the house is finished as usual; and is distant from Philadelphia 82 miles towards the S. S. E.: there is a fine spring of water by it, which is a great rarity in this part of the country: it is situated in the middle precinct of Capemay county: the families, which usually make up the congregation, are about 90, whereof 63 persons are baptised and in the communion, which is here administered every other month: the church was raised to a body politic, Jul. 29, 1786: the minister is rev. John Stancliff; the salary about 80 pounds.—The above is the present state of Capemay, Apr. 19, 1790.

History.

For the origin of this church, we must take a retrospect of affairs to the year 1675: in which year a vessel, with emigrants, arrived in Delaware from England; who settled, some at the Cape, and some elsewhere: among the first were two Baptists, viz. George Taylor and Philip Hill: Taylor kept a meeting in his house, and with his exhortations, reading the Bible, expounding, &c.

enlightened ſome in the article of *believers baptiſm*. After his death, in 1702, mr. Hill continued the meeting to 1704, when he alſo died: ſoon after, mr. George Eaglesfield viſited the Cape, and made more proſelytes: theſe went to Philadelphia to receive holy baptiſm, as appears in the aſſociation book: in 1688 rev. Elias Keach paid a viſit to theſe parts, and ordained one Aſton (Aſhton, I ſuppoſe) to be a deacon, who alſo exhorted: in the fall of 1711, rev. Thomas Griffiths (of Welſhtract) went to the Cape with a view to purchaſe land, and ſettle among the people for life; but, failing of his deſign, he quitted them next ſpring, and recommended to them rev. Nathanael Jenkins, who had juſt arrived in the country: mr. Jenkins came, and pleaſed the people: and Jun. 24, 1712, he and they were conſtituted a church by rev. Timothy Brooks of Cohanſey, and his elders, Dikiſon Sheppard and Jeremiah Bacon: the names of the conſtituents follow, viz. Rev. *Nathanael Jenkins; Arthur Creſſé; Seth Brooks; Abraham Smith; William Seagrave; Jonathan Swain; John Stillwell; Henry Stites; Benjamin Hand; Richard Bowns; Ebenezer Swain; William Smith; John Taylor; Abraham Hand; Chriſtopher Church; Charles Robiſon; Eaſter Jenkins; Ruth Dean; Lydia Shaw; Elizabeth Hand; Jeruthy Hand; Hannah Wildair; Sarah Hiſcox; Elizabeth Stillwell; Elizabeth Taylor; Hannah Taylor; Hannah Stites; Margery Smith; Elothes Smith; Ruth Swain; Mary Swain; Mary Creſſé; Mary Oſborn; Abigail Buck; Elizabeth Robiſon*

Robiſon ; and Mary Jennings. Two years after the conſtitution, this church joined the aſſociation.

Remarkables.

Capemay church may be deemed an original church, having ſprang from none other ; but having originated in the place where it exiſts. (2) It has now exiſted for 88 years, and has increaſed from 37 to 63. (3) In 1714, many of them died of a grievous ſickneſs, which had well nigh depopulated the ſettlement. (4) In 1715, they built their firſt meeting-houſe, on land purchaſed from Iſaac Stratten ; but his title being naught, they loſt both houſe and land. (5) In 1742, and 1743, the ſpirit of religion was raiſed high at the Cape; owing partly to the preaching of *Baptiſt* miniſters, and partly to the labours of *Preſbyterian* miniſters of the *new-light* order : but many of the latter's diſciples joining the Baptiſts cauſed much grumbling; and iſſued in a public diſpute, and polemical writings. [See under Middletown.]

Temporalities.

The moſt conſiderable is a plantation of about 70 acres, purchaſed by the congregation : the conveyance bears date - - - - - - : the land is good ; and the dwelling-houſe, and out-houſes in tolerable repairs : with this glebe, ſubſcriptions

and perquiſites, the living is computed at 80 pounds: but what adds much to its value, is the plenty of fiſh which may be here had with little trouble. (2) A legacy of 12 pounds by mrs. Debora Spicer. (3) A legacy of 40 pounds by mr. Joſeph Heldrith. (4) One third of a plantation bequeathed by mr. Daniel Smith; but not to come into the church's hands till after the death of his widow. (5) One third of John Creſſé's moveables, valued at 50 pounds: with theſe helps, and the revival of religion, the living at the Cape will be conſiderable.

Ministry.

Those who have preached at the Cape while the church was gathering have been mentioned already; but after the people have had an exiſtence as a church, the following have been the miniſters.

Rev. Nathanael Jenkins.

He became their miniſter at the conſtitution, in 1712; and continued in the miniſtry to 1730, when he reſigned, and went to Cohanſey. Mr. Jenkins was a *Welſhman*: born in Caerdicanſhire Mar. 25, 1678: arrived in America in 1710; and in 1712 ſettled at the Cape. He was a man of good parts, and tolerable education; and quitted himſelf with honour in the loan-office (whereof he was a truſtee); and alſo in the aſſembly (parliament

liament); particularly in 1721, when a bill was brought in 'to puniſh ſuch as denied the doctrine 'of the trinity; the divinity of Chriſt; the inſpi-'ration of holy ſcriptures, &c.' In oppoſition to which mr. Jenkins ſtood up; and, with the warmth and accent of a Welſhman, ſaid, 'I be-'lieve the doctrines in queſtion as firmly as the 'promoters of that ill-deſigned bill; but will ne-'ver conſent to oppoſe the oppoſers with law; or 'with any other weapon, ſave that of argument, '&c.' Accordingly the bill was quaſhed, to the great mortification of them who wanted to raiſe in New-Jerſey the ſpirit which ſo raged in New-England. Mr. Jenkins's wife was Eſther Jones, who bore him nine children, viz. Hannah, Phebe, Nathaniel (his ſucceſſor), Tabitha, David, Jonathan, Eſther, Abinidab, and Jonadab: theſe married into the families of the Shaws, Seelys, Dowdneys, Harriſes, Poolers, Lakes and Taylors; and have raiſed him 38 grand children; and theſe a third and fourth generation of about eighty-nine. His ſucceſſor was his elder ſon,

Rev. Nathanael Jenkins.

He was born in Wales, Apr. 11, 1710, and brought in arms to this country: called to the miniſtry in 1744; ordained in 1747, when he took on him the care of this church; but he continued not long therein, but fell into the power of hurtful ſpirits, which brought on fits, and a premature dotage: he died in 1769. His wife was Elizabeth Seely, by whom he had children,

Phebe, Mary, Rhody, Elizabeth, Nathaniel, Jonathan, and Ephraim; theſe married into the families of the Smiths, Crows, Eldridges, Stites, Hands, Foſters, and Ludlams, and have raiſed him 15 grand children. His ſucceſſor was

Rev. Samuel Heaton.

He became paſtor of this church in 1756; and continued in the paſtorſhip to 1760, when he reſigned; and went to Dividing-creek; where, ſee his hiſtory. After him came mr. Talbot, who ſupplied the place for two years: but he was not ordained; neither did he continue in the miniſtry to any length of time: his wife was Elizabeth Quinton, by whom he had children, Phebe, Samuel, Mary, and Abraham: Samuel is a Methodiſt preacher.—Mr. Heaton's ſucceſſor was

Rev. John Sutton.

He took the overſight of the church, Apr. 1, 1764; and continued therein to May 6, 1766, when he quitted and went to Nova-ſcotia: he returned thence in 1770, and ſettled at Welſhtract: from thence he went to Virginia; and from Virginia to Kentucky in 1788, where he now reſides. He was born at Baſkingridge, Feb. 12, 1733: had his education at Hopewell: ordained at Scotchplains in 1763. His wife is Ruth Stout, by whom he has children, Rhoda, Cathe-

rine

rine, David, Jehu, and Iſaac*.—His ſucceſſor was

Rev. Peter Peterſon Vanhorn.

He became their paſtor, Apr. 7, 1770; but reſigned in 1775. [See his hiſtory in vol. i. p. 16.] His ſucceſſor was

Rev. David Smith.

He was a native of the place: ordained their paſtor in the month of March, 1776: died in February, 1784, aged 54. His firſt wife was Hannah Norten, by whom he had children, Daniel, David (*dead*), Mark, Norten, William, Jacob, Phebe, Sylvia, Judith, Lydia, and Hannah: his ſecond wife was Hannah Sheppard, by whom he had another ſon named David: ſome of theſe are married into the families of the Godfreys, Smiths, Dares, and Johnſons: the reſt are ſingle. His ſucceſſor was

Rev. Artis Seagrave.

He took the overſight of the church in 1785; and reſigned in 1788, to go to Oldman's creek, where he now practices phyſic, and preaches to a branch of Pittſgrove church. He was much thought of at the Cape till he began to preach up the extravagant vagaries of the Rellites. He was born at Pittſgrove, Feb. 1, 1755, and there ordained

* The two firſt are married among the Wilſons and Petits, and have raiſed him ten grand children.

ordained by rev. meſſ. Kelſay, Vanhorn and Worth, in 1782. His wife is Elizabeth Shinn, by whom he has children, Martha, Sarah, Mary, and Hannah.—His ſucceſſor, and preſent miniſter, is

Rev. John Stancliff.

He aſſumed the care of the church in the month of October, 1789; and is well thought of, as far as I could learn. He is a man of ſmall ſtature; but of no contemptible parts. His genius inclines to the allegory; as appears by ſome pieces he has publiſhed, viz. A play bill; The riddle of riddles unriddled; Dr. Prieſtley arraigned and condemned by Matthew, Mark, Luke and John; Murrenitiſh plague, &c. His firſt wife was Elizabeth Duey, by whom he had children, John, Edmond, and Suſannah: his ſecond is Sarah Parker, who has born him one ſon, named William Geliſpie Stancliff.—Mr. Stancliff is a native of England; born at Lynn in Norfolk, Jul. 2, 1742: bred a churchman: became a Baptiſt at Pennepek, where he alſo received holy orders at the hands of dr. Jones, Jun. 22, 1783.—The next ſenior church is

HOPEWELL.

This church is diſtinguiſhed, as above, from the townſhip where the meeſing-houſe ſtands, in *Hunterdon* county, bearing N. E. from Philadelphia.

phia, at the distance of 40 miles: the dimensions of the house are, 40 feet by 30: built in 1747, on a lot of three quarters of an acre, the gift of John Hart, esq.: his deed bears date Jan. 7, 1771: the families belonging to the congregation, are about 115; whereof 164 persons are baptised and in the communion, here administered the fourth Sunday in every other month. The minister is rev. Oliver Hart. His salary (exclusive of the glebe) is 200 dollars. The church was made a body politic, Dec. 5, 1769: but fearing that the revolution had shaken the validity of their charter, they had it confirmed by a bill of assembly, dated Nov. 7, 1785. The above is the present state of Hopewell church, Feb. 15, 1790.

History.

One of the three families who first settled in the tract, now called *Hopewell*, was that of Jonathan Stout, who arrived here from Middletown about 1706: the place then was a wilderness, and full of Indians: mr. Stout's wife was Ann Bullen, by whom he had children, *Joseph*, *Benjamin*, *Zebulun*, Jonathan, *David*, Samuel, *Sarah*, *Hannah*, and Ann: the six in italic are said to have gone to Pennsylvania for baptism: others were baptized here, tho' the church book does not give their names; but I suppose they were Thomas Curtis, Benjamin Drake; Ruth Stout, Alice Curtis, Sarah Fitzrandolph, Rachel Hide, and Mary Drake: these seven, with mr. Stout

Stout, and wife, and ſix children, were the conſtituents of Hopewell church: the time was Apr. 23, 1715: the perſons aſſiſting were rev. meſſ. Abel Morgan and John Burrows, with their elders, Griffith Miles, Joſeph Todd, and Samuel Ogden; the ſame year the church joined the aſſociation.

Remarkables.

This church hath now exiſted for 75 years; and hath increaſed from 15 to 164; beſides a detachment to form a church at Kingwood; and large diſmiſſions to the weſtern churches. (2) This church hath been a foſter mother to many miniſters: rev. meſſ. Thomas Curtis, John Alderſon, John Gano, Joſeph, Powell, Hezekiah Smith, John Blackwell, and Charles Thompſon, were all licenſed or ordained at Hopewell: James Ewen was here licenſed the 20th of May, laſt year. (3) There have been remarkable revivals of religion in this church: one in 1747, when 55 were added; another in 1764, when 123 were added; another in 1775 and 1776, which produced an addition of 105.

Temporalities.

A plantation, containing 133 acres, purchaſed partly from Moſes Hart, and partly from James Mattiſon: the conveyance of the firſt is dated Jan. 9, 1773; and of the other Feb. 8, 1785: it is a valuable glebe, by reaſon of the goodneſs of the land

land, commodiouſneſs of the buildings, and nearneſs to the meeting-houſe. (2) A legacy of John Manners; the third part of which (deſigned for *Hopewell* church) is all loſt in *Congreſs-money*. (3) A legacy of Mrs. Elizabeth Hobbs; who alſo bequeathed 350 pounds to the aſſociation of Philadelphia; the intereſt of which is appropriated to aſſiſt poor candidates for the miniſtry to obtain a liberal education: but *Congreſs-money* has diſſipated about the two thirds of the widow Hobbs's bounty. Her will is dated Feb. 11, 1763.

Ministry.

It is natural to think that the firſt preaching of *Believers-baptiſm*, at Hopewell, was owing to Jonathan Stout's ſettling in the parts; and that the miniſters of Middletown were the preachers: accordingly, it is recorded, "that from the ſettlement to the conſtitution of the church (which was a period of 9 years) meſſ. Simmons, Eaglesfield, &c. were the men: but neither of them was ordained: the firſt went to Charleſtown in South-Carolina. From the conſtitution of the church to the coming of rev. Iſaac Eaton, was another period of 33 years: during 15 of which rev. meſſ. Joſeph Eaton of Montgomery, attended the place regularly once a month. After his deſiſting his viſits, rev. Thomas Davis, of the Great-valley, came to Hopewell and preached ſtatedly to the people for about 4 years: and then reſigned to go to Oyſter-bay on Long-iſland: mr. Davis was

brother

brother to rev. John Davis of ſaid valley : born in the pariſh of L'lanfernach, and county of Pembroke, in 1707 : arrived in America, Jul. 27, 1713 : ordained at Great-valley : died at Yellow-ſprings, Feb. 15, 1777, in the 70th year of his age. From his departure, the place was ſupplied for two years by rev. meſſ. Carman, Bonham, and Miller : and glorious years they were ! 55 ſouls were converted, and added to the church ; a meeting-houſe built, &c.—*quantum religio potuit* ! Now the time was come to favour Zion with a miniſter of their own, the forementioned being only comers and goers, viz.

Rev. Iſaac Eaton, A. M.

He was ſon of the forementioned Joſeph Eaton of Montgomery : joined *Southampton* church in early life ; and there commenced a licentiate in divinity at the ſame time with rev. Oliver Hart : of that Zion alſo be it ſaid, *This, and that man was born in her !*—Mr. Eaton came to Hopewell in the month of Apr. 1748 : and on the 29th of Nov. following, was ordained paſtor of the church by rev. meſſ. Carman, Curtis, Miller and Potts : he continued in the paſtorſhip to Jul. 4th 1772, when he died, in the 47th year of his age : he was buried in the meeting-houſe ; at the head of whoſe grave, cloſe to the baſe of the pulpit, is ſet up, by his congregation, a piece of fine marble, with this inſcription upon it :

In him, with grace and eminence, did ſhine
The man, the chriſtian, ſcholar and divine.

His

His funeral ſermon was preached by dr. Jones of Pennepek, who ſpeaks of him to the following effect (which I chooſe to tranſcribe, partly for fear my affection ſhould lead me to extravagance, and partly becauſe I cannot do the buſineſs ſo well): 'The natural endowments of his mind; 'the improvement of theſe by the accompliſh-'ments of literature; his early and genuine piety; 'his abilities as a divine and a preacher; his ex-'tenſive knowledge of men and books; his ca-'tholiciſm, &c. would afford ample ſcope to flou-'riſh in a funeral oration, &c: but it is needleſs.' Be it added, to Mr. Eaton's honour, That he was the firſt man among the *American* Baptiſts, who ſet up a ſchool* for the education of youths for

 the

* The above ſchool was opened in 1756: and cloſed in 1767: towards the ſupport of which the *Pennſylvania* Baptiſts raiſed a fund of about 400 pounds: there has been no demand on this fund for 23 years; and therefore the principal and intereſt ſhould amount to 800 pounds: but, O tempora, &c. All that received the firſt rudiments of learning at *Hopewell* ſchool did not prefer the church, viz. Aaron Forman (phys.); Thomas Curtis, eſq. (attorney in Maryland); Edward Praul, eſq. (now in the ſtaff department); Joſeph Burt (dead); the honourable David Hoel (late member of Congreſs); Benjamin Stellè, eſq.; Jehu Stout (phys. and dead); Amos Hart (dead); Stephen Watts, eſq; Joſeph Eaton (phys. dead); honourable Jeſſe Hand, eſq; John Stites (phys.); David Bowen, eſq; Benjamin Vankirk (phys.); Richard Stites, eſq; Thomas Dungan, eſq; William Matteſon; Joſeph Talman (phys.); Joſeph Taylor, eſq; Nathan Stout, eſq; Thomas Byles (dead); Matthew Keaſbey (phys dead); Dickiſon Sheppard (dead); Mr. Wallin (dead); and Levi Heaton, eſq. If I have miſtaken the addreſs

the miniſtry. The following are the names of the divines who received the firſt rudiments of learning at his academy, viz. James Manning, D. D. and Preſident of R. I. college†; Samuel Jones, D. D.; Hezekiah Smith, A. M.; David Thomas, A. M.; Iſaac Skillman, A. M.; John Davis, A. M. (dead); William Williams, A. M.; Robert Keith, A. M.; Charles Thompſon, A. M.; David Jones, A. M.—alſo, rev. meſſ. John Sutton, David Sutton, James Talbot, John Blackwell, Joſeph Powell, William Worth, and Levi Bonnel.—Be it further added, that mr. Eaton had ſtudied phyſic; and was very helpful to the poor. One piece of his has appeared in print, viz. a ſermon, delivered at the ordination of rev. John Gano.—Mr. Eaton's wife was Rebecca Stout, by whom he had many children: ſome died ſingle; but Joſeph, David, and Pamela, married into the families of the Turners, Potts, and Humphreys, and have raiſed him 8 grand children. His ſucceſſor was

Rev. Benjamin Cole.

He was choſen their paſtor (Oct. 15, 1774) without one diſſenting voice; and continued with them to the ſpring of 1779: in his miniſtration happened

addreſs of any of the above gentlemen, or left out any that ſhould have place in the liſt of worthies, they will be pleaſed to attribute the miſtake or omiſſion to a want of better information.

† He died of an apoplexy, Jul. 29, 1791, in the 54th year of his age.

happened the third revival of religion, which added to the church, in about two years, 105 ſouls. Nevertheleſs the minds of many became ſo evil affected towards him, that his warm friends adviſed him to reſign: this was an event hard to be accounted for, unleſs we ſuppoſe that the devil *looked enviouſly over Hopewell as* (the proverb ſaith) *he did over Lincoln:* I ſay, *the change ſeems unaccountable*; partly, becauſe the people had ſpecimens of his preaching before they choſe him; partly, becauſe his preaching was ſo conducive to the increaſe of the church; and partly, becauſe his moral character was good. What the adverſe party ſay, which looks moſt like reaſon, is, (1) That his ſucceeding ſermons were not like the firſt: (2) That his abilities were not what they took them to be: (3) That mr. Eaton, being a well bred man, and a man of parts and learning, ought to be ſucceeded by a man of the ſame deſcription.—Mr. Cole's ſucceſſor is

Rev. Oliver Hart, A. M.

He took the overſight of this church Dec. 16, 1780, and is the preſent miniſter. He is a native of Pennſylvania; born in Worminſter townſhip, in Bucks county, Jul. 5, 1723; received holy orders in Southampton, Oct. 18, 1749: the ſame year he went to Charleſtown in South-Carolina; and continued paſtor of a Baptiſt church in that town for 30 years. His firſt wife was Sarah Brees, by whom he had children, Seth, Eleanor, Hannah, Oliver, John, Mary-Baker, and Sarah:

the ſaid Eleanor, Oliver, John, and Mary-Baker, formed alliances with the Screvens, Brockintons, and Merrils, and have raiſed him 9 grand children: his ſecond wife is the widow Grimball (whoſe maiden name was Ann Sealy) by whom he has a ſon named William Rogers-Hart.—Mr. Hart's character is too well known to ſtand in need of deſcription: all I ſhall ſay is, That he is the fitteſt man, I know, to ſucceed mr. Eaton. Some pieces of his have appeared in print, viz. *Dancing exploded; The chriſtian temple; A funeral ſermon occaſioned by the death of rev. Wm. Tennent; American remembrancer; Aſſociation ſermon.*

Postscript.

The family of the Stouts are ſo remarkable for their number, origin, and character in both church and ſtate, that I cannot forbear beſtowing a poſt-ſcript upon them; and no place can be ſo proper as that of Hopewell, where the bulk of the family reſides. We have already ſeen that Jonathan Stout and family were the ſeed of *Hopewell* church, and the beginning of *Hopewell* ſettlement; and that, of the 15 which conſtituted the church, nine were Stouts: the church was conſtituted at the houſe of a Stout; and the meetings were held chiefly at the dwellings of the Stouts for 41 years, viz. from the beginning of the ſettlement to the building of the meeting-houſe before deſcribed. Mr. Hart is of opinion 'That from firſt to laſt half the members have

'been

'been and are of that name; for in looking over
'the church book (ſaith he) I find that near two
'hundred of the name have been added; beſides
'about as many more of the blood of the Stouts,
'who had loſt the name by marriages: the pre-
'ſent two deacons and four elders are Stouts:
'the late Zebulun and David Stout were two of
'its main pillars: the laſt lived to ſee his offſpring
'multiplied into a hundred and 17 ſouls.' The origin of this *Baptiſt* family is no leſs remarkable; for they all ſprang from one woman, and ſhe as good as dead: her hiſtory is in the mouths of moſt of her poſterity, and is told as follows:
'She was born at Amſterdam about the year
'1602: her father's name was *Vanprincis*: ſhe,
'and her firſt huſband (whoſe name is not
'known) ſailed for New-York (then New-Am-
'ſterdam) about the year 1620: the veſſel was
'ſtranded at Sandyhook: the crew got aſhore,
'and marched towards ſaid New-York: but Pe-
'nelope's (for that was her name) huſband, be-
'ing hurt in the wreck, could not march with
'them; therefore he and the wife tarried in the
'woods: they had not been long in the place be-
'fore the Indians killed them both (as they tho't)
'and ſtripped them to the ſkin: however, Pene-
'lope came to, tho' her ſkull was fractured, and
'her left ſhoulder ſo hacked that ſhe could never
'uſe that arm like the other: ſhe was alſo cut
'acroſs the abdomen, ſo that her bowels appear-
'ed; theſe ſhe kept in with her hand: ſhe conti-
'nued in this ſituation for ſeven days, taking

'ſhelter in a hollow tree, and eating the excreſ-
'cence of it: the ſeventh day ſhe ſaw a deer paſſ-
'ing by with arrows ſticking in it; and ſoon af-
'ter two Indians appeared, whom ſhe was glad
'to ſee, in hope they would put her out of her
'miſery: accordingly, one made towards her to
'knock her in the head; but the other (who was
'an elderly man) prevented him; and, throwing
'his match-coat about her, carried her to his
'wigwam, and cured her of her wounds and
'bruiſes; after that, he took her to New-York,
'and made a preſent of her to her countrymen,
'viz. an *Indian* preſent, expecting ten times the
'value in return.—It was in New-York that one
'Richard Stout married her: he was a native of
'Old-England, and of a good family: ſhe was
'now in her 22d year; and he in his 40th: ſhe
'bore him ſeven ſons and three daughters, viz.
'Jonathan (founder of Hopewell), John, Rich-
'ard, James, Peter, David, Benjamin, Mary, Sa-
'rah, and Alice: the daughters married into the
'families of the Bounds, Pikes, Throgmortons,
'and Skeltons, and ſo loſt the name of Stout:
'the ſons married into the families of Bullen,
'Crawford, Aſhton, Truax; theſe had many
'children; but I could not come at the names of
'the families into which the other brothers mar-
'ried. The mother lived to the age of 110, and
'ſaw her offſpring multiplied into 502 in about
'88 years.'—The next church to Hopewell, in
point of age, is

KINGWOOD

KINGWOOD.

This church hath, till of late, been known by the name of *Bethlehem* (in Hunterdon county) which was the name of the townſhip where it exiſted: but ſince that, two townſhips have been taken out of Bethlehem, and called *Alexandria*, and *Kingwood*; in which laſt diviſion the meeting-houſe now ſtands, and is therefore known by the ſame name: its diſtance from Philadelphia is about 43 miles towards N. by E: it meaſures 38 feet by 30, and is finiſhed as uſual, but wants a ſtove: it ſtands on a lot of about half an acre, the gift of Aaron Vanſoyk; his deed is miſlaid or loſt: it was built in 1747, on the foundation of the old meeting-houſe: about it is a little village, called *Baptiſtown*: there is another meeting-houſe at Amwell, about ten miles diſtance from this, and much of the ſame dimenſions: it was built in 1766, on a lot of one acre, the gift of meſſ. Thomas Lowry and James Eddy; their conveyance is dated in 1765. The families which make up the congregations are about 206, whereof 186 perſons are baptiſed, and in the communion, which is here adminiſtred once a quarter; and occaſionally at the other houſe. The miniſter is rev. Nicholas Cox; the ſalary is 100 pounds excluſive of the parſonage. The church was raiſed to a body politic, Mar. 3, 1788.—The above is the preſent ſtate of Kingwood, Jan. 30, 1790.

History.

For the origin of this church we muſt look back towards 1722, when the tract, which now conſiſts of three townſhips, began to be ſettled by perſons who repaired hither from other parts; ſome of whom were Baptiſts; particularly, Iſaac Wolverton and wife, William Fowler and wife, and one Elizabeth Warford: this was in 1729. In 1734, one John Burtis, Ann Lannin, and Mary Green, arrived in the ſame neighbourhood. In 1738, rev. Thomas Curtis began a ſettlement near them, on the point of land which lies in the fork of Sprucerun and Smalley creek: and the next year moved his family thither: there he, and the foreſaid Baptiſts, built a ſmall meeting houſe, which exiſts no more. The firſt fruit of his miniſtry was one Edward Hunt, who went to Hopewell for baptiſm. In 1748, arrived meſſ. James and John Bray (members of Middletown) which increaſed their number to 12 ſouls. Mr. Curtis did not confine himſelf to the upper ſide of Bethlehem: but paid viſits, once in three weeks, to the lower part, now called *Kingwood*, where another little meeting-houſe was raiſed, on the ſpot where the preſent ſtands: this was done in 1741. The fruit of his miniſtry here was, one Job Worford and Elizabeth Collins; and in the upper tract, Edward Slater, John Reuben, and Martha Burtis: theſe 5 were baptiſed by rev. Joſeph Eaton, while he miniſtered at Hopewell. His next converts, in the lower tract, were, David Drake

Drake, Agnes Drake, Thomas Hill, Mary Hill, and Elizabeth Barwis : theſe were baptiſed by rev. Thomas Davis, who ſucceeded mr. Eaton in the miniſtry of Hopewell. The above acceſſion increaſed the Baptiſts of Bethlehem to the number of 22, and made them think of becoming a diſtinct ſociety : accordingly, having obtained a releaſe from Hopewell, they were formed into a church by the aſſiſtance of ſaid mr. Davis, Jul. 31, 1742; and the ſame year joined the aſſociation.

Remarkables.

This church is the daughter of Hopewell; and hath now exiſted for 48 years; and increaſed from 22 to 186. (2) Some of the members of this church are Sabbatarians. (3) During the miniſtration of rev. David Sutton, there was a conſiderable ſtir in the church relative to the rite of waſhing feet; but could not be eſtabliſhed in a general way; neither will it prevail until Chriſtians be converted, and become as little children, who do as the father bids them without remonſtrating. (3) Many miniſters have ſprang from this church, viz. rev. meſſ. William Lock, Elkana Holmes, Thomas Runyon, and mr. William Tims, a licentiate; it has now two probationers, viz. James Drake, and David Stout.

Temporalities.

The chief is, a plantation of about 70 acres, valued at 12 pounds a year: the church purcha-

ſed

ſed it from Edward Freeman : the conveyance is dated May 26, 1786. The other piece of eſtate is a legacy of 14 pounds, bequeathed by the late John Manners, eſq : but the good man's bequeſt came in evil times ; for *congreſs-money* has taken a bite off of it.

Ministry.

It has been obſerved, that rev. meſſ. Joſeph Eaton and Thomas Davis did occaſionally preach and baptiſe at Kingwood, then Bethlehem : but it does not appear that they were very ſucceſsful. That honour was reſerved for their firſt miniſter,

Rev. Thomas Curtis.

He preached to this people, under the authority of a licence, to Oct. 28, 1745, when he was ordained their paſtor, by rev. meſſ. Jenkins Jones, and Nathanael Jenkins : but he continued not long with them ; for death ſeized him, Apr. 28, 1749, in the 64th year of his age. He was a ſteady man ; and remarkable for peace-making. This church conſider him as their father, and ſpeak of him with great veneration to this day. His wife was Alice Merril, by whom he had children, Jane, Thomas, Benjamin, Ann, and Mary : theſe married into the families of the Alderſons, Peers, Macauleys, Hills, and Thatchers ; and have raiſed him 22 grand children.—His ſucceſſor was

Rev.

Rev. Malakiah Bonham.

He was born at Maidenhead, and bred a Sabbatarian: but, changing his opinion relative to the Sabbath, he joined Haightſtown firſt, and then Kingwood; and in 1749, was ordained paſtor of the church by rev. meſſ. Miller and Carman: he continued in the paſtorſhip to Feb. 17, 1757, when he was refuſed the pulpit, on account of an evil report that was ſpread concerning him; and Mar. 24, 1761, was expelled the ſociety. He died in 1789, in the 76th year of his age.—His firſt wife was Jemima Harker, by whom he had children, Jeriah, Daniel, Abſalom, &c. His ſecond wife was the widow Heath, whoſe maiden name was Hannah Buckingham: his third was Mary Fox.—Mr. Bonham's ſucceſſor was

Rev. David Sutton.

He became their paſtor, Mar. 26, 1764: and continued in the paſtorſhip to Aug. 3, 1783, when he reſigned to go to Waſhington county. He was born at Baſkingridge; ſpent ſome time at Hopewell ſchool; was ordained at Scotch-plains: married a Winter, by whom he has children, Sarah, David, John, James, Ann, &c. He has been often compared to Nathanael, of whom it is ſaid, *that there was no guile in him.*—His ſucceſſor is the preſent miniſter,

*Rev. Nicholas Cox.**

He became their paſtor Nov. 4, 1784: was born in New-Caſtle county, Mar. 24, 1742: called to the miniſtry and licenſed at Philadelphia in 1771: ordained at Wantage (Apr. 15, 1772) by rev. meſſ. Miller, Benedict, and Sutton; and there continued to 1783. His wife is Rebecca Potts, by whom he has children, John, Martha, William, Elizabeth, Lydia, Suſanna, Thomas, David, and Benjamin; the three firſt are married among the Martins, Dilts, and Huffs, and have raiſed him 7 grand children. The next church which claims the privilege of age is

HAIGHTSTOWN.

This church is diſtinguiſhed by the above appellation, becauſe the meeting-houſe ſtands in a village which is ſo named: its diſtance from Philadelphia is about 46 miles, in a direction of E N E h N. This church hath, till of late, been known by the name of *Cranberry*; becauſe the firſt meeting-houſe ſtood in that townſhip: that was erected in 1747, but is now converted to another uſe. The preſent meeting-houſe was built in 1785, on a lot of half an acre, purchaſed from

* Since the above was written, mr. Cox has avowed Univerſaliſm, as taught by dr. Chauncy of Boſton: this I give from a letter he wrote to me ſoon after.

from capt. William Smith; his conveyance is dated Apr. 13, 1784: the houſe meaſures 40 feet by 30, and is well finiſhed, and accommodated with a ſtove: Haightſtown is in the townſhip of Windſor and county of Middleſex. This church conſiſts of two branches: one near; the other at the Croſs-roads, in Nottingham townſhip, and county of Burlington: this meeting-houſe was built in 1788, chiefly by meſſ. Nutt and Eldridge; the latter gave the lot; and the other exerted himſelf to build the houſe; neither of which, perhaps, would have been done, had the preſbyterians been as good neighbours as they might be: mr. Eldridge's conveyance bears date Mar. 10, 1788: this houſe is alſo furniſhed with a ſtove, and well finiſhed. The families belonging to Haightſtown church are about 250; whereof 240 perſons are baptiſed, and in the communion, here adminiſtred, partly at one houſe, and partly at the other. The miniſter is rev. Peter Willſon, A. M: his ſalary is 120 pounds, excluſive of perquiſites. The church became a body politic, Mar. 16, 1786.—The above is the preſent ſtate of Haightſtown, Oct. 28, 1789.

History.

Some of the firſt ſettlers in this part of the country were of the Baptiſt denomination, and members of Middletown: but diſtance rendering it inconvenient to continue attendance at the mother church, they ſought leave to become a diſ-

tinct ſociety: this was granted; and on Nov. 1, 1745, the following perſons became a body *eccleſiaſtic*, viz. *James Carman, William Cheeſeman, William Cheeſeman, jun. Samuel Cheeſeman, John Dye, Thomas Morford, Moſes Hull, John Hide, Malakiah Bonham, Martha Cheeſman, Catherine Cheeſman, Mary Dye, Abigail Morford, Mary Hide, Margaret Carman, Catherine Morris, and Joanna Feeble.* The next year they joined the aſſociation.

Remarkables.

We have ſeen before, that the original ſeat of this ſociety was Cranberry: it continued there from near the beginning of this century to 1785. (2) The church hath increaſed in 44 years, from 17 to 240, and chiefly under the miniſtration of the preſent paſtor. (3) This church, and others are the daughters of Middletown.

Temporalities.

Of them the church hath none, except the old meeting houſe, and the lot on which it ſtood: the lot was purchaſed of one Stephen Warn; his conveyance is dated Apr. 15, 1746: but it is of little worth, becauſe a manſion of the dead: the houſe was ſold to dr. Stites.

Ministry.

The miniſters of Middletown viſited this part from

from the beginning of the ſettlement in 1706 to 1745, when the ſettlers became a diſtinct church. Its firſt miniſter was

*Rev. James Carman.**

Of him I have received the following account from his ſon, who is yet alive at Bordentown.

 'He

* A near relation of his was Hannah Carman, who died at Brunſwick in 1776. Of her I received the following piece of hiſtory, which is ſo well atteſted, that ſcepticiſm itſelf can have nothing to gainſay: I have before me three certificates of the fact; and the teſtimony of 'ſquire N. Stout's lady, who was preſent at the time of the miracle. 'She was remarkable for piety and good ſenſe from 'a child: about the 25th year of her age ſhe got a fall 'from a horſe, which ſo hurt her back, that ſhe was bowed 'down, and could in nowiſe lift herſelf up: her limbs 'were alſo ſo affected, that ſhe was a perfect cripple, not 'able to walk, nor to help herſelf in the ſmalleſt matters.' One day the young woman who had the care of her (now 'ſquire Stout's lady) 'ſeated her in an elbow chair, and 'went to the garden; ſhe had not been long in the gar-'den before ſhe heard a rumbling noiſe in the houſe: ſhe 'haſtened in, thinking that the cripple had tumbled out 'of her chair; but how was ſhe ſurpriſed and frightened 'to ſee the cripple in the far end of the room, praiſing 'God, who had made her whole every whit! Miſs 'Ketcham (for that was the name of 'ſquire Stout's lady 'from whom I had this narrative) ſent to her neighbour 'Bray (the ſigner of one of my certificates) who came in 'haſte, and was equally aſtoniſhed; for the cripple was 'all the while in an ecſtacy, taking no notice of the com-'pany, but running about the houſe, moving the chairs 'and tables from place to place, running to the kitchen, 'taking up pots and things, and replacing them; going 'to the wood pile and taking up logs, and heavy ſtones, 'and

'He was born at Capemay: bred a churchman: 'came, with his parents, to Philadelphia when a 'child: went with them to Staten-iſland, where 'he (in the 15th year of his age) received baptiſm 'at the hands of rev. Elias Keach. He did not 'join any Baptiſt church for many years; went 'firſt among the Quakers: not content with their 'way, he joined the *new-light* Preſbyterians; and 'connived at their chriſtening two of his chil-'dren: but repenting of that connivance, he join-'ed

'and throwing them away to conſiderable diſtances; go-'ing to her bed room, taking up her bed, and walking 'about with it; and every now and then falling on her 'knees to praiſe God, who had made whole a daughter of 'Abraham, and who had been bowed down for ten or a 'dozen years.' It has been obſerved before, that the cripple was alone in the houſe when this miraculous event happened: the manner therefore muſt have come from herſelf; and was as follows: 'While I was muſing 'on theſe words, *Æneas, Jeſus Chriſt maketh thee whole*, 'I could not help breathing out my heart and ſoul in the 'following manner, O! that I had been in Æneas's place! 'Upon that I heard an audible voice, ſaying, *Ariſe, and 'take up thy bed and walk!* The ſuddenneſs of the voice 'made me ſtart in my chair: but how was I aſtoniſhed to 'find my back ſtraitening, and my limbs recovering their 'former uſe in that ſtart! I got up; and, to convince my-'ſelf that it was a reality and not a viſion, I lifted up my 'my chair, and whatever came in my way; went to my 'room and took up my bed; and put my ſtrength to other 'trials, till I was convinced the cure was real and not a 'dream or deluſion, &c.'—I doubt not but ſome witlings will find matter of pleaſantry in this ſtory. Let them: and be their pleaſantry their reward. But whoever believes in the power of Chriſt, and the efficacy of ejaculatory prayer, will be benefited by it. (See ſimilar inſtances in vol. i. p. 111.)

'ed Middletown church: and in proceſs of time 'was licenſed to preach among that branch of 'Middletown which reſided at Cranberry, and 'which is now the church of Haightſtown: he 'was ordained paſtor in 1754, which was the 'time that ſaid branch was conſtituted a diſtinct 'ſociety. He continued in the paſtorſhip to Oct. '28, 1756, when he died in the 62d* year of 'his age. His firſt wife was Margaret Duwys, 'by whom he had children, Elizabeth, Caleb, 'John, Phebe, James, Ruth, and Margaret: his 'ſecond wife was Sarah Frazier, who bore him '3 children, Rachel, Ephraim, and Samuel: theſe 'ten children formed alliances with the Woods, 'Bells, Larouſes, Princis, Simmons, &c. and have 'raiſed him upwards of 30 grand children; and 'theſe a numerous progeny of great grand chil-'dren.'—Mr. Carman's ſucceſſor is

Rev. Peter Willſon, A. M.

He became paſtor of this church at the time of his ordination, May 13, 1782, and continues in the paſtorſhip with great ſucceſs. He is a man to be wondered at! Haightſtown church had well nigh come to nothing when he began to preach among them; immediately a revival took

 place

* There is a miſtake in his age; for if he was baptiſed by mr. Keach, he muſt have been baptiſed in 1692, becauſe that was the laſt year of mr. Keach's reſidence in America; and from that year to 1756, is a period of 64 years: to which add 15 (Mr. Carman's age at baptiſm) he muſt be 79 years old when he died.

place; in ſo much that in 9 years 203 were converted, and added to the church. The like effect followed his preaching elſewhere. At Newmills 55 were added by means of his preaching there: about a dozen at Jacobſtown. The members of the new church at the Manor (in Pennſylvania) were all baptiſed by him. The branch of his church at the *Croſs-roads*, and their fine houſe, had not exiſted to this day, but for his preaching there. And for all this popularity, ordination, and common Engliſh education, he did not (like too many lay preachers) hold himſelf in a ſtate of ſufficiency: no; but redeemed four years time from his avocation to ſtudy languages and other branches of literature, which tend to exclude the barbarian from the pulpit; and to introduce in his place "a workman that needs not to be aſhamed." When his buſineſs was urgent, he borrowed parts of the nights to attend to it, after having ſpent the days at mr. Alliſon's academy. Well may it be ſaid, "that the labouring elder is worthy of double honour!" It ſhould not be forgotten, that mrs. Willſon encouraged him in his wiſhes, ſaying, "that ſhe would go to the waſh tub, or take a hoe in her hand, rather than he ſhould want learning!"—Mr. Willſon had many ill-natured things levelled at him from a neighbouring pulpit; but they recoiled; and produced at home the effects they were intended to produce abroad; for near half Mr. Willſon's congregation have been brought up in the preſbyterian way. Mr. Willſon is a humble man, thankfully receiv-

ing

ing every hint which a friend gives of defects or amendments. He was born in the above mentioned townſhip of Windſor, May 14, 1753, and is an exception to the proverb, which ſaith "that a prophet is not without honour ſave at home." He was ordained May 13, 1782. His wife is Mary Fiſher, by whom he has children, Enoch, Job, Oliver-Hart, and Ezekiel-Robbins.—The next church, in point of age, is

SCOTCHPLAINS.

THIS church receives its diſtinction from a large tract of land, called *Scotchplains*; and a beautiful and fertile tract it is! It is almoſt ſurrounded with a chain of mountains; and is watered with a meandering ſtream, called *Green-river*: this river deſerves attention for the ſame reaſon that Jordan and Ænon obtained a place in ſacred hiſtory; for to the banks of this river have repaired ſome hundreds of converts to receive the baptiſm of repentance for the remiſſion of ſins. The meeting houſe ſtands on the north border of the plains, in the townſhip of Elizabeth and county of Eſſex, at the diſtance of 75 miles NEbE from Philadelphia: back of the meeting-houſe is a mountain, hollowing like a creſcent, as if it meant to ſhelter it from the rigor and blaſts of the north: the houſe is well finiſhed within, and painted; and makes a neat appearance without

out; nothing is wanted but a ſtove: its dimenſions are 50 feet by 30: it was built, or rather enlarged, in 1759: the method taken was, to divide the old houſe in the middle, and move each end at a diſtance one from another; and then join them together with new additions. The old houſe was built in the year 1742: back of the preſent, is the grave yard; and to the front, a fine level green, decorated with trees: the plat of ground, on which the houſe ſtands, meaſures 2 acres and a half, given by William Darby: to this plat have been added (by purchaſe of the congregation) 12 acres more: on this addition ſtood the old parſonage which was burnt in 1786; but the loſs has been repaired with a fine ſtone building, the front of which is of hewn ſtones: on the ſame premiſes is a barn, a ſtable, an orchard and a ſchoolhouſe: to the above have been added, at ſome diſtance, 12 acres of woodland for fire-wood: all were purchaſed from Samuel Brooks and Daniel Drake; their conveyance is dated Sep. 8, 1775. The families which uſually make up the congregation, are about 109; whereof 137 perſons are baptized, and in the communion, here celebrated the ſecond Sunday in every other month. The preſent miniſter is rev. William Vanhorn. His ſalary (excluſive of temporalities) 100 pounds. The church became a body politic, Mar. 6, 1788. The above is the preſent ſtate of Scotchplains, Dec. 8, 1789.

History.

For the origin of Scotchplains (as a church) we have no further back to look than Sep. 8, 1747; for theretofore all Baptiſts in this part of the country were members of *Piſcataqua* church: but, growing numerous, and diſtance conſiderable, the mother church detached from the old hive, a ſwarm, and formed them into a diſtinct ſociety, the day and year above-mentioned: the names were *William Darby*, *Recompence Stanbury*, *John Lambert*, *John Stanbury*, *John Dennis*, *Henry Croſsley*, *John Sutton*, *Iſaac Manning*, *Mary Bradwell*, *Mary Green*, *Mary Dennis*, *Tibia Sutton*, *Catherine Manning*, *Sarah Decamp*, *and Sarah Peers*: the ſame year they joined the aſſociation.

Remarkables.

Scotchplains church, tho' the daughter of Piſcataqua, has been the mother of churches and miniſters: Lyons-farms and Mount-bethel are her offspring: and rev. meſſ. Miller, Manning, Croſsley, John, David, and James Sutton, &c. are her ſons. (2) This church hath increaſed in 42 years from 15 to 137, beſides large detachments to form other churches. (3) Several inſtances of preternatural power have been obſerved in this church, which, as often, awakened the the ſleepers in Zion, and rouſed the neighbourhood into a ſolicitude, what to do to be ſaved; one in 1748; another in 1762; a third in 1786, &c.

Temporalities.

The forementioned parſonage with its apendages, valued at 20 pounds a year. (2) Twenty-five pounds, the gift of Richard Runyon: ditto, the gift of John Lambert: ditto, the gift of Peter Wilcox: ditto, a collection of the church; but all reduced to almoſt nothing. O thou robber of churches, and of the fatherleſs and widows, what haſt thou to anſwer for! Can an end gained by ſuch means proſper? The widow Micah curſed him that robbed her (Judg. xvii. 2); but when it was reſtored, ſhe bleſſed. And cannot a certain revolution do as much to reverſe a curſe into the bleſſing of the widow and fatherleſs and churches?

Ministry.

The miniſters who preached at the *Plains* before the abovementioned conſtitution, were chiefly thoſe of Piſcataqua: the following were their ſucceſſors, viz.

Rev. Benjamin Miller.

He was raiſed in this church; and was an exception to the proverb which ſaith, 'that a prophet is not without honour ſave in his own houſe.' He was ordained their paſtor Feb. 13, 1748; and continued in the paſtorſhip to Nov. 14, 1781, when he died, in the 66th year of his age: he was buried in this grave yard, where a handſome tomb

tomb is raiſed to his memory, at the expence of the congregation : he married Joanna Ayars (yet alive) by whom he had two ſons, James and Benjamin : theſe married into the Perril and Cole families ; and have raiſed him 16 grand children. Mr. Miller's character is hard to be delineated for want of originality : all that hath been ſaid of a good, laborious, and ſucceſsful miniſter, will apply to him. His uſual companion in travels was rev. Iſaac Stellè : lovely and pleaſant were they in life, and in death they were not much divided, the one having ſurvived the other but 35 days. Mr. Miller is ſaid to have been a wild youth ; but met with a ſudden and ſurpriſing change under a ſermon of rev. Gilbert Tennent : mr. Tennent (it is ſaid) chriſtened him ; and encouraged him to ſtudy the languages, to qualify him for the miniſtry. However that be, mr. Miller did ſpend ſome time at learning under the tuition of rev. mr. Biram. It was there he embraced the ſentiment of the Baptiſts, owing to a diſcourſe of mr. Biram at the chriſtening of a child, and a converſation that followed between him and his pupil. After mr. Miller's death the pulpit was ſupplied by rev. meſſ. Cole and Guthrie, till he had a ſucceſſor, viz.

Rev. William Vanhorn, A. M.

He arrived in 1785 : and by the pleaſantneſs of his ſituation, and the agreeableneſs of the people, one would prognoſticate that he will ſpend his days among them. He was born at Pennepek, Jul. 8, 1747 : finiſhed his education under the tnition

tuition of dr. Jones : was ordained at Southampton, May 29, 1772, where he abode 13 years.—His wife is Lavinia Budd, by whom he has children, Ann, Margaret, Elizabeth, Mary, Lavinia, and Thomas.—The next church, in age, is

MORRISTOWN.

THIS church is diſtinguiſhed, as above, from the town where the meeting houſe ſtands, in a townſhip and county of the ſame name : the houſe was built in 1770, on a lot of an acre and a half, purchaſed from Jonathan Hampton : its dimenſions are 44 feet by 36 : its bearing from Philadelphia NEbN, at the diſtance of 85 miles : the families who make up the congregation (who ſeldom meet in one place) are about 90, whereof 87 perſons are baptiſed and in the communion, here celebrated once in two months when they had a miniſter ; for now the church is in a widowed ſtate : the ſalary 40 pounds.—The above is the preſent ſtate of *Morriſtown* church, Dec. 19, 1789.

HISTORY.

THE Baptiſt intereſt, in this part of the country, had its beginning in the following manner. About the year 1717, one David Goble and family emigrated hither from Charleſtown in South-Carolina : they, being Baptiſts, invited *Baptiſt* miniſters to preach at their houſe ; particularly

rev. Iſaac Stellè of Piſcataqua: by his labours, and the labours of ſome others, ſeveral were turned from darkneſs to light, and went to Piſcataqua for baptiſm: mr. Stellè, and others, continued their viſits, and began to have many hearers: to accommodate whom, the Gobles built a meeting houſe at their own expence, which was converted to another uſe when the preſent was raiſed: the perſons baptiſed, and who had joined Piſcataqua, were, *Daniel Sutton*, *John Sutton*, *Iſaac Sutton*, *Jonas Goble* (yet alive), *Robert Goble*, *Malatia Goble*, *Mercy Goble*, *Daniel Walling*, *Ichabod Tompkins*, *Sarah Wiggins*, *Jemima Wiggins*, *Naomi Allen*, *Elizabeth Eſtill*, *Elizabeth Lines*, *Sarah Oſborne*, and *Sarah Wiggins*, jun. Theſe 16 perſons, after being releaſed from Piſcataqua, were formed into a diſtinct church Jul. 11, 1752; and the ſame year joined the aſſociation.

Remarkables.

This church hath increaſed, in 37 years, from 16 to 87. (2) It has been a nurſery of miniſters; Iſaac Sutton, Ichabod Tompkins, John Walton, &c. ſprang up in her. (3) It is now on the decline for want of a miniſter, and by reaſon of the ſcattered habitations of the members.

Temporalities.

There were handſome legacies left to this church by meſſ. William and David Eſtill; but they were loſt by reaſon of evil times.

Ministry.

The miniſters who laboured at Morriſtown from the beginning of the ſettlement to the conſtitution (which was a period of 35 years) were chiefly thoſe of Piſcataqua : from the conſtitution down, the following have had the care of the church, viz.

Rev. John Gano.

He took the overſight of the church in 1754, and continued therein to 1756, when he reſigned and went to S. Carolina; and from Carolina to New-York, in 1761; and from New-York to Kentucky in 1788, where he now reſides. Mr. Gano was born in Hopewell, Jul. 22, 1727, and there ordained May 29, 1754. His wife is Sarah, daughter of alderman Stites, by whom he has children, Daniel, Margaret, Stephen, Sarah, John, Stites, Iſaac-Eaton, Richard, Montgomery, Suſanna, William : five of which are married into the Hubbel, Verviſter, Thane, Goforth, and Bambridge families; and have raiſed him 11 grand children.—His ſucceſſor was

Rev. Ichabod Tompkins, eſq.

He was raiſed in this church : made a ruling elder Aug. 19, 1752 : licenſed to preach Dec. 28, 1757 : ordained Nov. 6, 1759 : died of the ſmall pox, Jan. 8, 1761. He is well ſpoken of as a divine and a magiſtrate.—His ſucceſſor was

Rev.

Rev. John Wallton.

He was alſo raiſed in this church: baptiſed Aug. 12, 1764: licenſed to preach Feb. 26, 1766: ordained Jul. 17, 1767: died of the ſmall pox, like his predeceſſor, Oct. 7, 1770: his wife was Elizabeth Allen, by whom he had children, Jemima, Silas, and John.—His ſucceſſor was

Rev. George Guthrie.

He took the overſight of this church, in conjunction with Canoebrook and Lyonsfarms, in 1785; and continued therein to 1788: he was popular for a while, and well thought of. The place of his nativity is, the north of Ireland: came to America in 1783: ordained at Pennepek 1785: his wife is Anna Smith, by whom he has children Hezekiah, Maryan-Matilda: he reſides at Canoobrook, and there teaches a ſchool.

Postscript.

There has ſtarted a queſtion in divinity, in very early times, which has not been ſatisfactorily anſwered to this day, viz. 'Whether a miniſter 'who has fallen into a groſs ſin, ſhould ever after 'reaſſume the miniſtry, let his repentance be ever 'ſo notorious?' 'Yes (ſay ſome caſuiſts): for '(1) Peter ſinned groſsly; yet his maſter did not 'degrade him; but, after repentance, bid him go 'on to feed his ſheep and lambs: beſides (2) A 'groſs ſin is to a miniſter what the loſs of virtue

'is to a woman; the ſcripture phraſe for the one 'is, that the raviſher *humbled her*: and the remem- 'brance of a groſs ſin will make and keep a mi- 'niſter humble whilſt he lives.'—The *Baptiſt* aſ- ſociation of 1790 (in anſwer to a query from Scotchplains) are on the ſame ſide of the queſtion; but a deciſion of a queſtion in divinity by votes deſerves no great attention, eſpecially if moſt of the voters know nothing of the matter.—'But 'nay (ſay others): for (1) A levite that had any 'defect or deformity was precluded the prieſt- 'hood; and if by accident ſuch misfortunes hap- 'pened to a prieſt, he was put out of office; and 'by the law of correſpondence, the antitype muſt 'anſwer to the type. (2) Paul argues on the 'ſame principle, 1 Tim. v. 7; for if none ought 'to be admitted into the miniſtry but he who has 'a *good report of them that are without*, neither 'ought any to be reſtored without ſuch a re- 'port:' but this is impoſſible; for a lapſed cler- gyman's ſin will be always remembered, and a hideous ſcar remain after the wound be healed. If any ſhould have patience to read the canons and decrees of the eaſtern and weſtern churches, only from the year 787 backward, he will ſee how the fathers were perplexed about the queſ- tion: one canon (ſuppoſed to be as old as the de- cline of the 2d or beginning of the 3d century) admits a lapſed clergyman to penance and a re- ſtoration: but another of 370 cuts off all hopes of a reſtoration: even ſo late as the end of the

16th century, pope Gregory's canon is '*Lapſi in ſuum ordinem reparari non poſſunt*;' but a ſucceſſor of his (Caliſtus) enacts the contrary, '*Clerici, poſt lapſum, in ſuis ordinibus reparari poſſunt.*' I have been perſonally acquainted with ſeveral of the ſame diverſity of opinions. This diverſity has induced ſome lapſed and reſtored clergymen to refuſe the character of *miniſters*, and to aſſume only that of *lecturers in divinity*, which requires neither holy orders nor a ſpotleſs character: it is enough if to ſuch be *committed the word of wiſdom or the word of knowledge* (1 Cor. xii. 8). Soame Jenyns's lectures are excellent, tho' he put away his wife, which (it is ſuppoſed) broke her heart, for ſhe died ſoon after; and tho' he printed in favour of dancing; and frequented balls, aſſemblies and play-houſes, and was never in holy orders.—The next church is

SCHOOLY.

COMMONLY written, *Schooly-mountain*: the mountain received its name from the firſt ſettler, who was a Quaker, and whoſe name was *Schooly*: and our church, being ſeated on the mountain, is diſtinguiſhed from its ſiſter churches, by that name. The meeting-houſe ſtands in Roxbury townſhip, and county of Morris, which is the reaſon why the church was known by the name of *Roxbury*: the houſe meaſures only 30 feet by 26: it was built in 1768: its bearing from Phi-

ladelphia is NNE, at the diſtance of 80 miles: the lot on which it ſtands meaſures ſomewhat more than an acre: it was given by James Heaton; his deed is dated Mar. 15, 1768: the families about 36, whereof 22 perſons are baptiſed and in the communion, which was adminiſtred once a quarter when they had a miniſter; for now the church is in a widowed ſtate; ſalary about 20 pounds; no temporality.—The above is the preſent ſtate of Schooly, Dec. 22, 1789.

History.

The riſe of the *firſt-day** Baptiſts in this poor mountain, was owing to mr. Samuel Heaton, who (with three brothers, from Wrentham in Connecticut) came hither to ſet up iron works: he being convinced of believers baptiſm (in the manner related under Dividing-creek) went to Kingwood to receive that baptiſm: the adminiſtrator was rev. Malakiah Bonham. After mr. Heaton had broken ground, the ſaid Bonham, mr. Croſsley and others viſited theſe parts; and baptiſed about 12 perſons: their names are in ſome ſort of a church book; but are ſet down in ſuch a confuſed manner, that it is impoſſible to tell who were the conſtituents, and who were afterwards added. Here follow 14 of the ſaid names: *Henry Croſsley*, *Abigail Croſsley*, *Samuel Heaton*, *Abby Heaton*, *Ezekiel Froſt*, *Jonathan Oſborn*, *Mary Manning*, *Hannah Tomkins*

* The Rogerene Baptiſts were at Schooly about 17 years before.

Tomkins, *Jacob Cozard*, *Elizabeth Cozard*, *Samuel Cozard*, *Lydia Cozard*, *Abſalom Critchfield*, and *Sarah Critchfield*: theſe 14 perſons (if I have picked out the right names) were formed into a church May 12, 1753; and the ſame year joined the aſſociation.

Remarkables.

Since the people of Schooly became a church, they have undergone both a diſſolution, and a reunion: the cauſe of the firſt was, mr. Croſsley left them, and ſome of the principal families moved to Virginia and elſewhere, and the remainder joined Morriſtown. But the Cozards and others returning, they reunited under their firſt covenant, and keep together to this day: the time of the reunion was Jul. 12, 1775. (2) Whether they will long remain a church, is doubtful; for they are poor and not able to maintain a miniſter; and their land is poor, which makes ſome families talk of removing to Kentucky.

Ministry.

The miniſters who laboured at Schooly, before the conſtitution, have been mentioned already: thoſe whom they have had ſince, were the following, viz.

Rev. Henry Croſsley.

He was ordained their paſtor in 1753, which was

was the year of their exiſtence as a church : in 1755, he quitted them, and went to Woolverton, where he gathered a ſmall congregation : he ſoon left them, and went to Knolton, where he continued about 3 years : from thence to mount Bethel, and from mount Bethel to Manahawkin : but he tarried not long there ; but returned to mount Bethel ; from mount Bethel to Schooly ; from Schooly to Morriſtown ; and from Morriſtown he went to Redſtone, where he now reſides ; and where he will continue ; for he is too old to ſhift habitations.—His ſucceſſor was

Rev. Reuné Runyon.

He took the overſight of this church and that of Morris, in 1772 ; and quitted both in 1780. [See his hiſtory under Piſcataqua.]—His ſucceſſor was

Rev. David Jayne.

He took the overſight of this church in conjunction with Wantage, Mansfield, and Knolton, in 1783 : and after a while went to Pennſylvania ; but talks of returning to Jerſey. He is very popular among one claſs of hearers, owing (it is preſumed) to managements of voice, exerciſes of body, and configurations of aſpect, after the manner of the ſeparates : bodily exerciſes profit a little, becauſe they affect the eye ; and ſounds may be ſo modulated and combined as to raiſe any paſſion by means of the ear : and were mr. Jayne to take pattern by his good brother Willſon, and

labour

labour to learn the fixed meaning of words, and the right manner of forming, accenting and tacking them together, he might be of ſervice to his other claſs of hearers. Barbariſms in the pulpit are inexcuſable; becauſe they are the effect of either indolence or conceitedneſs.—Mr. Jayne was born at Goſhen in *New-York* ſtate, in 1750: called to the miniſtry at Wantage in 1782, and ordained at Smithfield (in Pennſylvania) in 1783. His wife is Elizabeth Dewitt, by whom he has children, Samuel, Benejah, Mary, David, Ebenezer, and Tabitha.

S A L E M.

This church is diſtinguiſhed as above, from the town of Salem where the meeting houſe ſtands, in a townſhip and county of the ſame name, bearing SWbS from Philadelphia, at a diſtance of 36 miles: the houſe is a neat brick building, 50 feet by 40, erected in 1787, on a lot of near two-acres: three quarters of which were given by John Kellet; his conveyance is dated May 28, 1675: the reſt was purchaſed by the congregation; their title bears date Aug. 5, 1786: the houſe is well finiſhed, and accommodated with a ſtove: the families which uſually make up the congregation are about 40; whereof 32 perſons are baptiſed and in the communion, here adminiſtered the third Sunday in every month: they were raiſed to a body politic, Jul. 3, 1786. No miniſter

miniſter*; ſalary about 100 pounds.—The above is the preſent ſtate of Salem church, Apr. 28, 1790.

History.

I have been ſo happy as to find the hiſtory of this church made ready to my hand! This happineſs I owe to rev. Job Sheppard, who was the firſt miniſter. He begins in the following manner: 'beſides thoſe [*the families of Killingſworth 'and Holmes*] I find but few Baptiſts at Salem—.' I wiſh he had named thoſe few; for then we might, probably, find their names in the liſt of Fenwick's company, who firſt ſettled the parts, in the year 1675: mr. Sheppard goes on—'the 'meetings were kept partly at the houſe of Mr. 'Killingſworth [*now in poſſeſſion of Anthony Keaſ-'bey, eſq.*]; and partly at the houſe of mr. Holmes† 'by

* Since the above was written, rev. mr. Skillman became their paſtor, Nov. 16, 1791.

† The above honourable gentleman (for he died judge of Salem court) was a native of Sommerſet, in the weſt of England. He arrived in Philadelphia (with 4 ſons) in 1685 or 1686, and was a Baptiſt when he arrived. I find him in the magiſtracy of the place, Dec. 6, 1692, and blaming deputy Jennings, &c. for ſuffering a religious matter to be brought into a civil court; and for not admitting the exceptions which George Keith, and his fellow priſoner, made to their jury. Mr. Holmes's eldeſt ſon (John) married into the *Jaquis family* at Pennepeck, and had one ſon of the ſame name: he married a Morgan, and had ſeven children, and they 40. His ſecond ſon (Samuel) married into the *Tindel family* at Haddenfield, and raiſ-

ed

'by Alloways creek [*now in poſſeſſion of Stephen 'Willis*]: after mr. Killingſworth's death in 1708, 'meetings were diſcontinued for a conſiderable 'time; and the few Baptiſts that remained here, 'and at Pennſneck and Glouceſter, joined Cohan-'ſey. Near the end of mr. Brooks's days [*paſtor 'of Cohanſey*] a meeting was ſet up at the houſe 'of mr. Samuel Fogg, by *Quinton*'s bridge. But 'after the death of mr. Brooks (in 1716) it was 'diſcontinued for near 20 years. But about the 'year 1741, mr. Nathanael Jenkins renewed the 'meetings; and began to preach, ſometimes at 'the houſe of Daniel Smith, and ſometimes at the 'houſe of Edward Quinton. About this time 'three perſons were called to a trial of gifts at 'Cohanſey, viz. Abraham Garriſon, Robert Kel-'ſay, and myſelf: in conſequence of which the 'people about Salem were more frequently viſit-'ed than before; and, by the bleſſing of God on 'mr. Garriſon's* labours, about 20 perſons were 'added to their number. Thenceforth a meet-'ing was regularly kept in the houſe of Abner 'Sims, partly by mr. Nathanael Jenkins, Robert 'Kelſay

ed him five children, and they a generation of 28. His third ſon (Ebenezer) died childleſs. His fourth ſon (Benjamin) married at Salem, firſt a *Smart*, then an *Elgar*, by whom he had ſix children. Moſt of the honourable John Holmes's offspring cut a figure among the Baptiſts in this ſtate, and Pennſylvania; and ſome in the magiſtracy and aſſemblies. He was not ordained, but preached occaſionally, as an exhorter. He died in 1701.

* He was not ordained: he died at Middletown; and is well ſpoken of. His family is pretty numerous.

'Kelſay, and myſelf: but, by reaſon of mr. Jen-
'kins's age, and mr. Kelſay's going to Pileſgrove
'[*now Pittſgrove*], the care of the people fell
'chiefly on me; which induced me to come and
'ſettle among them. All this while we were
'members of Cohanſey. The increaſe of mem-
'bers and hearers induced us to build a meeting
'houſe; which was done in 1743. Twelve years
'after, we petitioned Cohanſey for leave to ſepa-
'rate, which was granted: and, May 17, 1755,
'we were conſtituted a diſtinct church; and in
'1757, we were received into the aſſociation.
'The names of the conſtituents were, *Job Shep-*
'*herd*; *the honourable Edward Keaſbey, eſq*; *Ed-*
'*ward Quinton*; *Samuel Sims*; *Daniel Smith*; *the*
'*honourable John Holmes, eſq*; *Joſeph Sneathin*;
'*John Whitall*; *Seth Smith*; *Temperance Quinton*;
'*Sarah Sims*; *Catherine Sheppard*; *Kerenhappuch*
'*Blackwood*; *Sarah Smith*; *Prudence Keaſbey*;
'*Phebe Smith*; *Rachel Sneathin*; *and Patience*
'*James.*"

Remarkables.

Nothing uncommon hath happened in this church, except that they have exiſted for 35 years; and have increaſed from 18 to 32.

Temporalities.

The chief is a plantation of a 100 acres, with a good houſe and out-houſes upon it, valued at 25 pounds a year: the title is dated Mar. 20, 1770

1770. (2) A tenement on the meeting-houſe lot, now let for 12 pounds. (3) The old meeting houſe and lot by *Quinton*'s bridge: the lot contains about half an acre, the gift of Daniel Smith; his conveyance bears date Jul. 20, 1748. Theſe helps, with the rent of the pews, would amount to a handſome revenue, were the debt of the meeting diſcharged.

Ministry.

The preachers who viſited Salem from the beginning have been already mentioned; thoſe whom they have had ſince follow.

Rev. Job Sheppard.

He was born at Cohanſey; and was a deſcendent of the David Sheppard who came from Ireland in 1683: called to the miniſtry in 1742: ordained in 1750: moved to Salem in 1748: became paſtor of this church, May 17, 1755: died Mar. 2, 1757, in the 51ſt year of his age. He is well ſpoken of, at Salem, to this day. His wife was Katherine Bowen, by whom he had children, Elnathan, Belbe, Elizabeth, Rebecca, Job, Daniel, Katherine, Martha, Keziah, Ruth, and Cumberland; theſe married into the families of the Townſends, Patricks, Grays, Bowens, Mulfords, Kelſays, and Matlocks; and have raiſed him 19 grand children.—His ſucceſſor was

Rev. John Sutton.

He came hither in 1761; but continued not long in the overſight of the church. (See his hiſtory under Capemay.) His ſucceſſor was

Rev. Abel Griffiths.

He arrived in 1767; and reſigned in 1771. (See his hiſtory in vol. i. p. 31.) His ſucceſſor was

Rev. Peter Peterſon Vanhorn.

He became the paſtor in 1785; and continued in the paſtorſhip to Sep. 10, 1789, when he died in the 70th year of his age. (See his hiſtory, vol. i. p. 16.)—The next church is

WANTAGE.

THE above is the preſent diſtinction of this church: but heretofore it was known by the name of *Newtown*, and ſtands ſo diſtinguiſhed in the aſſociation records; the reaſon of the variance is, Newtown has, latterly, been divided into three townſhips: one retains the old name: the other are called *Hardyſtone* and *Wantage*; and the chief meeting houſe ſtanding in the laſt diviſion is known by the ſame name: it is now its legal title, by reaſon of its political incorporation, Nov. 8, 1786: the place of worſhip is but ſmall, viz. 30 feet ſquare: its bearing from Philadelphia is NNE

at

at the diſtance of 120 miles: the ground is proprietory, and neither ſurveyed nor ſecured to the church: the houſe was built in 1773, but in a place too eccentric for the congregation; therefore it was moved, in 1784, to the ſpot where it now ſtands. There is another houſe belonging to the congregation, named *Peppercotten*: this ſtands off of the other about ten miles, but is not finiſhed: the ground was given by John Stephens, and 5 pounds caſh; his conveyance is dated Oct. 7, 1771. The families, which uſually make up the congregation are about 66, whereof 74 perſons are baptiſed and in the communion, here celebrated once a quarter. No temporality: the ſalary of the preſent miniſter (rev. Silas Southworth) is 40 pounds. The above is the preſent ſtate of Wantage, Jan. 6, 1790.

History.

The hiſtory of this church will be, partly, the hiſtory of an independent church; partly of a church conſiſting of *pædobaptiſts* and *adultbaptiſts*; and partly of a church that is altogether *Baptiſt*: under the firſt diſtinction, it originated at Mansfield, in Connecticut, about the end of 1749 or the beginning of 1750: the conſtituents were, *William Marſh and wife, Joſeph Pomeroy and wife, William Southworth and wife (yet alive), Joſhua Egard and wife, John Slate and wife, Elizabeth Lathrop, Mary Nicholas, Elkana Fuller, Rudolphus Fuller, and David Chapman and wife*: theſe with-

drew from the eſtabliſhed worſhip of Mansfield, and therefore were called *Separates*: the above 16 perſons were formed into an *independent* church at ſaid Mansfield in the time above ſpecified. As ſoon as they were pronounced a goſpel church, they proceeded to chooſe mr. Marſh for their paſtor, who was ordained, the ſame time, by two ſeparate mininers whoſe names are not remembered. But the next year (1751) they agreed to quit Mansfield, and go in a body to Jerſey. The part they pitched upon for reſidence was the ſaid Newtown, in the north border of Suſſex. They had not been long in their new ſettlement before ſome (who had ſcruples about infant baptiſm at Mansfield) declared openly for the baptiſm of believers. But now the ſame queſtion puzzled *them* which had puzzled *others* in both the Englands and Germany, &c. viz. "Whether baptiſm adminiſtered by an unbaptiſed perſon, be valid?" for they conſidered infant baptiſm as a nullity: however, they reſolved the queſtion in the affirmative from the conſideration of neceſſity: accordingly mr. *Marſh* was baptiſed by mr. *Elkana Fuller*, and then *Elkana Fuller* by mr. *Marſh*: this was in the winter of 1752; for it is remembered that the ice was broken for the purpoſe, in the form of a grave. Next year were baptized, by mr. Marſh, *Joſhua Cole*, *cap. Roe*, *Daniel Roberts*, *Hezekiah Smith* (yet alive) *and wife*, *and Rudolphus Fuller*: theſe 8 perſons were, Nov. 14, 1756, formed into a *Baptiſt* church, by a new covenant which is ſtill extant, tho' the records of prior

tranſactions

tranſactions have periſhed. Two years after, they joined the aſſociation.

Remarkables.

We have mentioned ſome remarkable things already; to which may be added (1) That Wantage may be conſidered as an original church, having ſprang from no other *Baptiſt* church. (2) It has increaſed, in 34 years, from 8 to 74. (3) Mixed communion continued in this church after it became *Baptiſt*, which the Baptiſts excuſed from the conſideration of neceſſity. (4) In 1761, mr. Marſh took it into his head to introduce the economy of the Moravians, viz. to have all things in common: about 36 perſons came into his meaſure; but being chiefly poor people, the project failed in leſs than two years: what, with this project, and mr. Marſh's altering his preaching tones and agonies of body from the manner of the ſeparates; and his turning ſpeculator in traffick, and quitting them in 1763, the church had well nigh come to nothing; for when mr. Cox came among them in 1771, there were but ſeven members remaining.

Ministry.

Some of the lay brethren uſed frequently to ſtand up for propheſying or exhortation, while the ſpirit of the New-England ſeparates was warm at Wantage: but the firſt miniſter of the church was *Rev.*

Rev. William Marſh.

We have ſaid much of him already: to which may be added, that he was born at Wrentham in Connecticut; ordained at Mansfield in the ſame ſtate, by miniſters of the ſeparate order, which ordination ſerved him when he became a Baptiſt; that he left the church in 1763, and went to Wyoming, where he was murdered by Indians. He (as before obſerved) turned his attention to traffick, buying horſes, cattle, &c. and ſelling them for gain. The laſt drove ruined him, and hurt his neighbours: when he had turned his drove into money, he was returning home; but had occaſion to ſtop on Society hill in Philadelphia: when he came out of his friend's houſe, his ſaddle-bags and money were gone.—His ſucceſſor was

Rev. Nicholas Cox.

He took the overſight of the church in 1772, and reſigned in 1782. During the ten years of his adminiſtration, many were converted, and added to the church. (See mr. Cox's hiſtory under Kingwood.—His ſucceſſor was

Rev. James Finn.

He was ordained their paſtor, Apr. 23, 1783; but reſigned in 1785 to go to Pittſtown, in Luzerne county, and ſtate of Pennſylvania. He came hither from Goſhen in *York* ſtate. His wife is Hannah Carr, by whom he has children, Solo-

mon.

mon, Mary, Clariſſa, John, James, Daniel, and Anthony.—His ſucceſſor is the preſent miniſter,

Rev. Silas Southworth.

I have been ſo unlucky as to loſe his hiſtory, after travelling ſome miles to his houſe in order to obtain it: and I went and returned on foot, becauſe the ice made riding dangerous. All I remember is, that he was born at Mansfield in Connecticut, Jan. 20, 1751; that he was carried in arms to this part of Jerſey; and that he was ordained in this church, and is well ſpoken of. I remember alſo, that he is one of thoſe lay miniſters who think they may be wiſer than they are already, or that ordination, and *reverend ſirs*, have made them: were I 20 years younger, I would make another tour into Europe to try at raiſing a fund for the ſake of giving learning to ſuch.—The next church, in point of ſeniority, is

DIVIDING CREEK.

The above is the name of a ſmall river which runs through the neighbourhood (where the members reſide) and from which the church receives its diſtinction: the meeting-houſe meaſures 30 feet by 22: it ſtands in the townſhip of Downs and county of Cumberland, at the diſtance of 56 miles towards ShW from Philadelphia: it was built in 1771, on the ſpot where the firſt houſe ſtood: the lot

lot whereon it ſtands, meaſures two acres and 88 perches: it was beſtowed by Seth Loré; his conveyance is dated Jul. 10, 1751: the families, who uſually make up the congregation, are about 52; whereof 41 perſons are baptiſed and in the communion, here adminiſtered the 2d Sunday in the month. The ſalary is about 18 pounds, excluſive of the glebe, which would fetch 15 pounds a year. The church is now in a widowed ſtate: it was raiſed to a body politic by a ſpecial bill of aſſembly, dated Nov. 7, 1785. The above is the preſent ſtate of Dividingcreek, Apr. 6, 1790.

History.

The beginning of the Baptiſt intereſt in this part of the country was on this wiſe. About the year 1749, ſome Baptiſts from Cohanſey moved to the neighbourhood of Dividingcreek, particularly *Jonadab Sheppard* and his wife *Temperance*; *Thomas Sheppard* and his wife *Ann*; *William Paulin*, eſq. and his wife *Patience*; *William Dollas*, and others: the conſequence was, frequent viſits from the miniſter of Cohanſey, and ſome converſions to the faith, particularly *John Terry*, *Sarah Terry*, and *Eve Sockwell*. In the ſummer of 1760, arrived hither from Capemay, rev. *Samuel Heaton*, which increaſed the number of Baptiſts to 11 ſouls; and made them wiſh to become a diſtinct ſociety. Accordingly, having obtained a releaſe from Cohanſey and Capemay, they were formed into a goſpel church, with the help of rev. Robert

Robert Kelſay, May 30, 1761: and the ſame year joined the aſſociation: the certificate of this tranſaction obſerves, 'that ſome of the above 11 were 'baptiſed here, and came under laying on of 'hands before the conſtitution.'

Remarkables.

This church hath, in 29 years, increaſed from 11 to 41, beſides a detachment of 11 members to the weſtern world. (2) In 1770, their firſt meeting houſe was burnt, which had been erected but few years before. (3) The king's proclamation of Oct. 31, 1760, is tranſcribed into their church book, and was religiouſly obſerved. (4) In 1781 a remarkable revival took place, in the neighbourhood, by means of mr. Vanhorn's miniſtry; and 37 were added to the church.

Temporalities.

The only eſtate in poſſeſſion of the church is a plantation of 100 acres, purchaſed from Alexander Moore, eſq; his conveyance is dated Mar. 9, 1761: the land is good, and the houſe commodious were it in proper repair. The creek runs near the houſe, and is navigated with lumber-veſſels of conſiderable burden.

Ministry.

Those miniſters who laboured here before the conſtitution, belonged to other churches: thoſe they have had ſince follow, viz. *Rev.*

Rev. Samuel Heaton.

He took the overſight at the conſtitution, and was one of the conſtituents; he continued in the overſight to Sep. 26, 1777, when he died, in the 66th year of his age. His hiſtory is remarkable, and is as follows: 'He was born at Wrentham 'in Connecticut; and was bred a preſbyterian. 'He came to Jerſey, with three brothers, about 'the year 1734, and ſettled near Black-river in 'the county of Morris, and there ſet up iron 'works: while there, he had a ſon born, whom 'he was anxious to have chriſtened by rev. Samuel Sweeſy, a preſbyterian miniſter of the *ſeparate* order: to which chriſtening the wife ſtood averſe, adding, *If you will ſhow me a text* that warrants chriſtening a child, I will take him to mr. Sweeſy.* The huſband offered ſeveral texts: 'the wife would not allow that infant baptiſm 'was in either of them: then the huſband went 'to mr. Sweeſy, not doubting but a thing ſo old 'and ſo common as infant baptiſm, muſt be in the 'Bible

* This tranſaction coming to the knowledge of Robert Colver (a *Rogerene* Baptiſt), induced him to publiſh an advertiſement in the newſpaper, offering 20 dollars reward to any that would produce a text to prove infant baptiſm. Rev. Samuel Harker took him up, and carried a text to the advertiſer: Colver would not allow that infant baptiſm was in it: Harker ſued him: it ſeems the court was of mr. Colver's mind; for Harker was caſt, and had court charges to pay. After that, Colver publiſhed another advertiſement, offering 40 dollars reward for ſuch a text; but none took him up, as mr. Harker's attempt failed.

'Bible: mr. Sweesy owned there was no text 'which directly proved the point; but that it 'was proveable by deductions from many texts: 'this chagrined mr. Heaton, as he had never 'doubted but that infant baptism was a gospel 'ordinance: he went home with a resolution to 'act the part of the more noble Bereans; and 'soon met with convictions: after that he went 'to Kingwood, and was baptised by mr. Bonham; 'and so satisfied was he with what he had done, 'that he began to preach up the baptism of re-'pentance in the mountains of Schooly: he la-'boured not in vain; for some of his proselytes 'went to Kingwood to receive believers baptism. 'This was the beginning of the *Baptist* church at 'Schooly. In 1751, mr. Heaton was admitted to 'holy orders; and then went, the next year, to 'Millcreek in Virginia: and from thence to Ko-'noloway, where he founded another church: 'being driven from thence by the Indians, he set-'tled, next year, at Capemay: from thence he 'came to Dividingcreek to settle a third church; 'in the care of which he died, in the 66th year 'of his age, Sep. 26, 1777. If an *honest man be* '*the noblest work of God* (as Pope saith) mr. Hea-'ton might lay claim to that kind of nobility. His 'wife was Abby Tuttle, by whom he had chil-'dren Samuel, Ephraim, Gideon, Thomas, Eli-'sha, Levi, Abia, Abigail, Eliona, and Sarah: 'this great family he brought up in a decent way 'notwithstanding his poverty, which shows him 'to have been a good citizen; for I take it, that

'a man

' a man who raiſes a family, does a nobler feat ' than Alexander or Cæſar or —— ever did. His ' children married into the families of the Cole- ' ſons, Reeves, Lorés, Garriſons, Clarks, Cooks, ' Johnſons, Terrys, and Kelſays; and have raiſed ' him 36 grand children, tho' they have only be- ' gun their generation work.' Aſſiſtant to mr. Heaton, was a licentiate preacher of the name of David Sheppard: he died Jul. 18, 1774; and by his piety and labours acquired an excellent character: he was but 50 when he died. Mr. Heaton's ſucceſſor was

Rev. P. P. Vanhorn.

He took the overſight of the church in the ſpring of 1779; and in the ſpring of 1783 reſigned. (See his hiſtory in vol. i. p. 16.) His ſucceſſor was

Rev. John Garriſon.

He took the overſight of the church when he was ordained, Sep. 8, 1787; and continued in the overſight to Mar. 6, 1790, when he died, in the 46th year of his age. The character given him is "that he was truly pious and thoroughly calviniſtic." I take him to be a grandſon of the Garriſon mentioned under Salem. His wife was Eleona Heaton (daughter of rev. S. Heaton) by whom he had children, Heaton, Rachel and Abigail.—The next church in order of time, is

KNOLLTON

KNOLLTON.

So this church is diſtinguiſhed from the name of the townſhip where the meeting houſe ſtands, in the county of Suſſex, 85 miles NNE from Philadelphia: the houſe meaſures 24 feet by 21: it was built in 1763, on a knoll or mount which reſembles a ſugar loaf when the top is broken off: the knoll was purchaſed from rev. Henry Croſſley; his conveyance is dated Aug. 9, 1756: the families, to which the houſe is central, are about 37, whereof 44 perſons are baptiſed, and in the communion, which is here celebrated once a quarter. No temporality; the ſalary uncertain, but never exceeded 20 pounds. Their licentiate preacher is mr. Vaughan*.—The above is the preſent ſtate of Knollton, Jan. 2, 1790.

History.

The riſe of the Baptiſt intereſt in this part of the country was as follows.—About the year 1754, one *John Hennyzvell* and *Alce* his wife, and *John-Wade Loofburrow* and his wife *Sarah*, ſettled in the neighbourhood: they were members of Kingwood; after them arrived (from the ſame Kingwood) *Jonathan Start* and *Sarah* his wife: theſe invited Baptiſt miniſters to preach among them, particularly rev. meſſ. Bonham and Croſſley

* Since the above was written, he has been ordained paſtor.

ley: the conſequence was, that ſome were converted to the faith, and baptized at Kingwood, viz. *Joſeph* and *Mary Collins*, *William Honnywell*, *Thankful Read*, *Joſeph Laycock*, *Elizabeth Ruſh*, *Joſeph Hall*, and *Silas Robins*. Theſe 14 perſons were formed into a church, at Knollton, Jun. 12, 1763; and the ſame year joined the aſſociation.

Remarkables.

I could not find much of this ſort at Knollton, only that they have, in 27 years, increaſed from 14 to 44.

Ministry.

There paſſed but nine years between the ſettlement of Knollton, and the riſe of a Baptiſt church there: that interval was chiefly improved in the manner before related. The miniſters who laboured there ſince, were the following.

Rev. Henry Croſsley.

He became paſtor of this church about the time of the conſtitution in 1763; and continued with them to 1766, when he reſigned to go to Mountbethel. (See his hiſtory under Schooly.) His ſucceſſor was

Rev. Elkana Holmes.

He was but a kind of ſojourner among them, and of no long tarrying any where: he was licenſed

cenſed to preach at Kingwood, Apr. 2, 1774, and there ordained the following year; diſmiſſed to Knollton (I ſuppoſe) Aug. 22, 1775. He now preaches on the North-river, in the ſtate of New-York. His ſucceſſor was

Rev. David Jayne.

He aſſumed the overſight of this church, and that of Mansfield and Wantage, in 1783: but quitted pluralities in a ſhort time, to go to Pennſylvania. (See his hiſtory under Schooly.) His ſucceſſor was

Rev. David Loofburrow.

He arrived here in 1785, and reſigned in 1787. (See his hiſtory under Newmills.) His ſucceſſor in the miniſtry, but not in the paſtorſhip, is

*Mr. Daniel Vaughan.**

He is not ordained: but preaches in right of a licence he obtained in this church, Jul. 21, 1787: he was born in Windſor townſhip, Jun. 17, 1746: his wife is Dinah Watkins, by whom he has children, Elizabeth, Jacob, Rachel, Richard, Lydia, Sarah, Rhoda, and Daniel; all ſingle.—The next church in point of age, is.

* Now ordained paſtor.

NEWMILLS.

This church is known by the above name; which is the name of the village where the meeting houſe ſtands, in the townſhip of Northampton, and county of Burlington, 25 miles EbNhE from Philadelphia: the houſe meaſures 30 feet by 30: built in 1752, on a lot of about 2 acres, the gift of Michael Woolſton; his deed bears date, Apr. 6, 1752: in one corner of the houſe is the pulpit; and in the oppoſite angles are the galleries, which relieves the inconveniencies of galleries in ſmall places of worſhip: it is finiſhed as uſual in this country, and accommodated with a ſtove. No temporality; nor many rich: for which reaſon the ſalary cannot be above 20 pounds a year, except they take the goſpel way of raiſing money for religious uſes*. The church is in a widowed ſtate, but has been pretty well ſupplied from Haightſtown, Upperfreehold, &c. The families to which this meeting-houſe is central, are about 80; whereof 100 perſons are baptiſed and in the communion, here adminiſtred once a quarter.—The above is the preſent ſtate of Newmills, Oct. 24, 1789.

History

* A little fourpenny piece, on this ſubject, was publiſhed in Philadelphia in 1788; which (tho' out of print) may be found in private hands. The title is, Res Sacræ. I wiſh all would read it.

History.

This church originated in the following manner.—About the year 1750, one *Francis Briggs* (a member of Salem) ſettled at Newmills; and invited Baptiſt miniſters to preach at his houſe: the conſequence was, that ſome were converted and baptized; namely, *John Eſtill*, *Elizabeth Eſtill*, and *Rachel Briggs*: this raiſed expectations, that there might be a church at Newmills: in hope of which they built the meeting houſe before deſcribed; and applied to the aſſociation for miniſterial helps: during theſe viſits, others were baptiſed, viz. *Suſanna Ellis*, *Ruth Elliſon*, *Samuel Jones*, and *Lydia Powell*: in the year 1764, rev. *P. P. Vanhorn* arrived from Pennepek (with his *wife* and family) to Newmills, which increaſed the number of Baptiſts to ten ſouls; and made them wiſh to have the communion of ſaints among them: accordingly, they were formed into a church, Jun. 23, 1764; and the ſame year joined the aſſociation.

Remarkables.

This church hath, in 25 years, increaſed from ten to a hundred; but it is not likely that the increaſe will continue, as many are talking of emigrating to the weſtern world. (2) In 1772, a grievous diſturbance took place, which occaſioned one party to excommunicate the other: they continued in this ſituation to Sep. 22, 1778, when

the breach was made up: ever ſince they have gone on in a comfortable way.

Ministry.

Most of the miniſters who laboured at Newmills may be ſeen in the minutes of the aſſociation: but ſince the conſtitution, the following have been the men.

Rev. P. P. Vanhorn.

He took the overſight of the church at the conſtitution, and was one of the 10 conſtituents: he continued in the overſight to Apr. 2, 1768, when he reſigned and returned to Pennepek. (See his hiſtory, vol. i. p. 16.—His ſucceſſor was

Rev. David Branſon.

He came hither from Middletown; but was born at Earneſtown in 1747: ordained here Dec. 22, 1770, at which time he became paſtor of the church: but the church was obliged to excommunicate him, Ju. 27, 1772; and the aſſociation, to caution the churches againſt him, in 1781.—His ſucceſſor was

Rev. David Loofburrow.

He became paſtor of this church, when he was ordained by dr. Jones, Mar. 25, 1781: but continued paſtor only to April, next year. His native place is Kingwood: he was licenſed at Schooly mountain

mountain: went from Newmills to Montgomery; from Montgomery to Morriſtown; and from Morriſtown to Fayette county, where he now reſides. His wife is Amy Gaſkill (of Newmills), who has born him children, Rhoda, Samuel, Wade, and Ebenezer.—The next, in age, is

UPPERFREEHOLD.

This church is entered in records by the name of *Croſwick*, from a creek which runs through the neighbourhood; and by the name of *Freehold*, without the prefix *upper*: the meeting houſe ſtands in ſaid *Upperfreehold* townſhip, and county of Monmouth, 40 miles ENE from Philadelphia: the dimenſions of the houſe are 40 feet by 30: it was built in 1737: the ground on which it ſtands contains about 26 acres: it was purchaſed from Thomas Salter: his conveyance is dated Jun. 9, 1720: the houſe is accommodated with a ſtove, and finiſhed as uſual. The other houſe belonging to the church, is diſtant from this about 14 miles: it was built in 1762, on a lot of about an acre and a half, given in part by John Vancleave, and in part purchaſed by the congregation; the conveyance is loſt, but general Forman propoſes to give another deed: this houſe was much abuſed in the late war. The families which uſually make up the congregation are about 50; whereof 56 perſons are baptiſed and in the communion, here adminiſtred

tred once a quarter. The preſent miniſter is rev. Joſeph Stephens ; his ſalary 50 pounds. The church became a body politic, Sep. 4, 1786.— The above is the preſent ſtate of *Upperfreehold* church, Nov. 7, 1789.

History.

The beginning of this church will appear by the following tranſcript from their records.— 'About the year 1706, one James Aſhton (ſon of 'the rev. James Aſhton of Middletown) ſettled 'in theſe parts, which were then a wilderneſs, 'and full of ſavages. After him arrived Eliſha 'Lawrance, Thomas Cox, John Fowler, and 'their wives (all members of Middletown except 'mrs. Lawrence) : theſe invited *Baptiſt* miniſters 'to preach among them ; particularly, rev. meſſ. 'John Burrows, Thomas Killingſworth, Thomas 'Griffith of Welſhtract, Abel Morgan of Phila-'delphia, Jenkin Jones, George Eaglesfield,* '&c:' to accommodate theſe, they fitted up a dwelling-houſe for a place of worſhip, which was afterwards applied to another uſe. Many of the above miniſters have been characteriſed in our firſt volume ; the reſt in this volume : there was one John Coward who ſprang up among themſelves

* He was not ordained nor married, but an itinerant preacher ; accordingly, his name occurs in many church records both in Jerſey and Pennſylvania : he died in 1733, at the houſe now occupied by mr. Joſeph Cox. He was a fine perſon of a man, and bore a good character.

ſelves: he was not ordained; nor continued in the miniſtry to his life's end: his laſt ſermon was delivered at the interment of mr. John Vaughan, Mar. 27, 1752. Of mr. Coward I have received the following account. 'He was only ſon of cap. 'Hugh Coward: bred a churchman: embraced 'the ſentiments of the Baptiſts at Middletown, 'by means of rev. Jenkin Jones: became a licen-'tiate in divinity, in 1738: he died Jul. 30, 1760: 'his wife's name was Alce Britton, by whom he 'had children, John, Joſeph, Samuel, Alce, De-'liverance, Patience, Rebecca, Thomas, Eliza-'beth, Jonathan; theſe formed alliances with the 'Coxes, Scudders, Browns, Randolphs, Sayers, 'Hendrickſons, Applegates, and Sills; and have 'raiſed him 58 grand children; and they a gene-'ration of 48.' The next year (1739) rev. Abel 'Morgan, *jun.* viſited this branch of his church, 'and continued his viſits, at ſeaſons, to 1761: 'that year rev. (now dr.) Samuel Stillman came 'and ſupplied the place for two years. His ſuc-'ceſſor was mr. (now rev.) David Jones. Thus 'they went on for 60 years, viz. from the begin-'ning of the ſettlement to May 13, 1766, when 'the following perſons were formed into a diſ-'tinct church, by rev. meſſ. Stellè, Miller, and 'P. P. Vanhorn: *Joſeph Holmes, Jonathan Holmes, 'William Vaughan, Thomas Farr, David Jones, 'William Tapſcott, Thomas Cox, Thomas Cox, jun. 'Edward Taylor, Peter Sexton, James Sexton, 'Chriſtopher Morris, Safety Magee, Ezekiel Mount, 'Abel Edwards, John Williams, Rebecca Cox,*

'*Mary*

'*Mary Cox, Mary Cox, jun. Deborah Cox, Rachel* '*Sexton, Rebecca Sexton, Rebecca Price, Mary* '*Coward, Ann Gorden, Mary Vaughan, Catherine* '*Britton, Mary Stephenſon, Amy Strickland, Rebec-* '*ca Clayton, Martha Sheppard, Martha Borden,* '*Mary Magee,* and *Elizabeth Maſon.*' The ſame year this new church joined the aſſociation.

Remarkables.

This church hath exiſted for 23 years, and hath increaſed from 34 to 56, beſide a large detachment to form a church at Jacobſtown.

Temporalities.

The chief is the forementioned glebe, which (with the parſonage houſe) has been let for 10 pounds. (2) Seventy pounds, the gift of Joſeph Holmes. (3) Twenty pounds, the gift of Mary Cox. (4) Fifteen pounds, the gift of Thomas Cox. But *congreſs-money* hath committed ſacrilege in this church alſo.

Ministry.

The miniſters who preached here from the ſettlement of the country, in 1706, to the ſettlement of the church, in 1766, have been already mentioned: the following were paſtors, viz.

Rev. David Jones, A. M.

He was born near the Iron-hill, May 12, 1736: became

became a licentiate in divinity at *Welſh-tract* church in 1761; under the authority of which, he preached at *Freehold* to Dec. 12, 1766, when he was ordained paſtor of that church: he continued in the paſtorſhip to 1775, when he reſigned; and went to the church of the Great-valley; from thence to the army; and from the army to the church of Southampton, where he now reſides. His wife is Ann Stillwell, by whom he has children Eleanor, Mary, Morgan, Horatio-Gates; all ſingle. Mr. Jones had his education at Hopewell; and is the author of ſeveral pieces: (1) A journal among the Indians; (2) A ſermon on the lawfulneſs of a defenſive war; (3) A treatiſe on laying-on-of-hands; this piece hath operated contrary to the author's deſign, owing to his ſtarting the doctrine from its ancient and firm baſis, and grounding it on a doubtful hypotheſis: (4) Some other pieces of his have appeared in print; one addreſſed to the army; the reſt on the ill management of public affairs in Congreſs.—His ſucceſſor was

Rev. John Blackwell.

He took the overſight of this church in 1782; and reſigned in 1788, to go to Hopewell, where he has a good plantation, and a commodious new houſe; and where he lives comfortably with his wife (Sarah Thomas) and three children, John, Lewis, and Sarah. Hopewell is mr. Blackwell's native place: he was born Feb. 5, 1738; and had his education at Hopewell ſchool: and obtained

holy

holy orders in *Hopewell* church, Jul. 23, 1764. His ſucceſſor is

Rev. Joſeph Stephens.

He took the overſight of this church, in conjunction with that of Newmills, Jan. 9, 1789; and is much thought of in both places. He is an *Engliſhman*; born at Briſtol, Oct. 22, 1762: bred a churchman: became a Baptiſt in North-carolina in 1783: ordained in Virginia, Mar. 29, 1785, by rev. Henry Baſs. He is another inſtance of a popular preacher who thinks he may be much wiſer than he is; and therefore is labouring hard at the languages and other branches of knowledge ſubſervient to the miniſtry.—The next church, in age, is

MOUNTBETHEL.

So named by mr. Croſsly, from the high ground on which the meeting-houſe ſtands, in *Bernard* townſhip, and county of Summerſet, 70 miles NEhE from Philadelphia: the dimenſions of the houſe are 40 feet by 30: it was built in 1761, on the land of cap. Samuel Dunn; but in 1768 it was moved from thence to its preſent place: the lot on which it now ſtands, is about an acre, and is the joint gift of meſſ. George Cooper, William Alward, and Benjamin Enyart: their conveyance is dated Oct. 9, 1786. The families belonging to the place are about 92, where-

of

of 101 perſons are baptized and in the communion, here adminiſtred the 4th Sunday in every month. No temporality; ſalary 40 pounds, incluſive of a plantation which the church hires: the preſent miniſter is rev. Abner Sutton: the church became a body politic this year.—The above is the preſent ſtate of Mountbethel, Dec. 5, 1789.

History.

For the beginning of this we have no further back to look than October 29, 1767, when the following perſons (all members of Scotchplains, who had ſettled here in early times) were formed into a body *eccleſiaſtic*, by rev. Benjamin Miller, viz. *Benj. Sutton*, *Benj. Sutton*, jun. *Abner Sutton* (min.), *James Sutton*, *David Jennings*, *William Worth*, *John Pound*, *John Worth*, *Elizabeth Tingley*, *Hannah Coon*, *Mary Sutton*, *Roſanna Couvart*, *Anna Worth*, *Lois Sutton*, *Dinah Worth*, *Ælta Worth*, *Patience Bloom*, *Elizabeth Hayden*: the next year they joined the aſſociation.

Remarkables.

This church hath now exiſted for 22 years, and hath increaſed from 18 to 101. (2) It has been a nurſery of miniſters; rev. meſſ. William Worth, Abner Sutton, James Sutton, &c. ſprang up here. (3) The extraordinary revival in 1786 began here; and from hence ſpread to the neighbouring churches: 76 were added to Mountbethel that year.

Ministry.

The first who preached the gospel in these parts, were the ministers of Piscataqua and Scotch-plains, &c. but they were only transient preachers: the settled pastors were the following.

Rev. Henry Crosfley.

He arrived in 1768, and continued among them about two years: he returned; and again quitted them. (See under Schooly.) His successor is

*Rev. Abner Sutton.**

He was raised in this church; and ordained their minister in the month of January 1775: his birth place is Baskingridge, May 8, 1741: he is a solid divine; and yet not so popular as others of less ability: but plain merit never gained popularity. His wife is Mary Davison, by whom he has children, Sarah, George, Jeremiah, David, Rosanna, and John; all single. The Sutton family is remarkable for producing ministers: there are 5 of the Suttons now extant, viz. Isaac, John, David, James, Abner, &c: their progenitor, William Sutton (and Damaris his wife) was one of the first settlers of Piscataqua; he is mentioned in the town book as early as 1682.—The next junior church is

LYONSFARMS

* He died the latter end of March, 1791.

LYONSFARMS.

THIS church is ſo diſtinguiſhed from a tract of land which belonged to four brothers of the name of *Lyons*; on a part of which the meeting houſe ſtands: the lot contains about half an acre; and was given by Ezekiel Crane: the houſe meaſures 36 feet ſquare: it was erected in 1768, and ſtands in *Newark* townſhip, and county of Eſſex, 83 miles NEbEhN from Philadelphia: the families about 20; whereof 15 perſons are baptiſed and in the communion, here adminiſtred every other month. No temporality. No miniſter; but are pretty well ſupplied from Scotchplains: ſalary about 20 pounds.—The above is the preſent ſtate of Lyonsfarms, Dec. 12, 1789.

HISTORY.

FOR the beginning of this church we have no further back to look than Apr. 16, 1769, when the following perſons (who had lived in the neighbourhood for ſeveral years, and were all members of Scotchplains) were formed into a diſtinct church by rev. meſſ. Miller, Gano, and Wallton, viz. *Ezekiel Crane*, *Ichabod Grommon*, *Juſtus Grommon*, *Jonathan Tompkins*, *Joſeph Meeker*, *Joſeph Gilderſlieve*, *Samuel Smith*, *Timothy Hughs* (of New-York), *Abigail Crane*, *Jerutha Crane*, *Joanna Grommon*, *Mary Meeker*: the ſame year they joined the aſſociation.

Remarkables.

This church hath now exiſted for 20 years, and hath increaſed only from 12 to 15: one reaſon is, a large detachment was made from it in 1786, to form a church at Canoobrook: another reaſon is, they have had no ſtated miniſtry for any conſiderable time.

Ministry.

From the commencement of this church, to 1779 (which was a period of 10 years) no miniſter ſettled at Lyonsfarms: neither have they had a paſtor for 8 years paſt. The firſt who ſettled here was

Rev. Ebenezer Ward.

He is a *New-England* man: was ordained at Canoobrook, May 9, 1779, and the ſame year entered on the paſtorſhip of Lyonsfarms: but he reſigned in 1782; and returned to his own country. Since his time, they were viſited by rev. meſſ. Guthrie, Stephens, Loofburrow, and Hutton; this laſt (Jacob Hutton) came from Broughton in England: was admitted into fellowſhip by the *Philadelphian* aſſociation of 1783: went from hence to Albany; and from thence back to England: he was much admired at Lyonsfarms for doctrines and manner of delivery. At preſent this church is ſupplied, once a month, from Scotchplains.—The next church is

MANAHAWKIN

MANAHAWKIN.

THIS church is known by the above name, which is the name of a creek, near to which the meeting houſe ſtands: it was built in 1764, on a lot of one acre, the gift of John Haywood: it meaſures 24 feet ſquare; and ſtands in Stafford townſhip, and county of Monmouth, bearing ESE from Philadelphia, at the diſtance of 57 miles. The families that may be eſteemed *Baptiſt*, are 9; whereof 3 perſons have been baptiſed, and have been in communion; for, at preſent, it can hardly be ſaid that a church exiſts at Manahawkin. No temporality, but the meeting-houſe, and the lot on which it ſtands; and both are now in the occupancy of the Methodiſts. No miniſter.—The above is the preſent ſtate of Manahawkin, Feb. 22, 1790.

HISTORY.

THE riſe of the Baptiſt intereſt, at Manahawkin, was in the following manner.—About the year 1760, one *John Haywood*, *Benjamin Reuben*, and *Joſeph Randolph*, ſettled in the neighbourhood: the firſt was an Engliſh Baptiſt, and a native of Coventry, in old England; the two other were *Piſcataqua* Baptiſts: neighbour to them was one Thomas Potter, who was much of their mind, and made application to mr. Blackwell for baptiſm, whom he, for ſome reaſons, refuſed; but Murray's coming to the parts ſoon put bap-

tiſm and other ordinances out of Potter's head. The above, invited mr. Blackwell to preach among them: he went thither in 1764, and baptiſed one *Aaron Hoell* and *wife*, and *three* more whoſe names I could not obtain: about the ſame time, four members of Scotchplains moved to the ſame neighbourhood, viz. meſſ. *Parſons* and *Prince*, and their *wives*: by this laſt acceſſion, baptiſed believers (at Manahawkin) were multiplied to 9 ſouls; which 9 were formed into a church by rev. Benj. Miller in 1770; and the ſame year they joined the aſſociation: they run in the aſſociation records to 1776, and no further: then they were 15 in number.

Ministry.

Mr. Blackwell was the firſt that preached and baptiſed in this neighbourhood: after him others viſited the parts in a tranſient way: their firſt and only paſtor was

Rev. Henry Croſsley.

He took the overſight in 1774, and reſigned the next year. None ſucceeded him but mr. Iſaac Bonnell, and he was not ordained, but preached as a licentiate; which licence he obtained here, Jul. 4, 1780.—The next chureh is

PITTSGROVE,

Formerly written *Pileſgrove*, but now *Pittſgrove*, in honour of ſir William Pitt before he accepted

cepted the earldom of Chatham. The church is thus diſtinguiſhed from the townſhip where the place of worſhip ſtands, in Salem county, 30 miles SqW from Philadelphia: the dimenſions of the houſe are 30 feet by 26, built in 1742, on a lot of one acre, given by Henry Paulin; his conveyance is dated Feb. 12, 1742: it is well finiſhed, and accommodated with a ſtove. This church conſiſts of two branches; one near; the other about 12 miles off, on Oldmans-creek, where is another meeting houſe, built in 1773, on a lot of one acre, the gift of Jonathan Simkins and Jacob Wright, eſq; the conveyance bears date Feb. 6, 1773: the families belonging to the congregation are about 72, whereof 81 perſons are baptiſed and in the communion, here adminiſtred the fourth Sunday in every other month. The miniſter is rev. William Worth; ſalary about 40 pounds.—The above is the preſent ſtate of Pittſgrove, Jul. 4, 1789.

History.

Some of the firſt ſettlers in this part of the country were of the Baptiſt denomination, particularly the Reeds, the Elwells, the Paulins, the Wallins, the Churchmans, &c: ſome from New-england, &c: theſe were viſited by the miniſters of Cohanſey, and ſome others; particularly ſince they became a branch of that church. In 1743, mr. Kelſay ſettled among them, which induced them to build him a houſe, which was afterwards burnt in 1756. After mr. Kelſay left them, rev.

John

John Sutton and others, preached in their meeting houſe; by which means this branch became numerous, and made them think of a ſeparation: accordingly, on May 15, 1771, the following perſons were formed into a diſtinct ſociety, viz. the honourable *John Mayhew*, eſq. *William Brick*, *Jacob Elwell*, *John Dickiſon*, *Cornelius Auſtin*, *Samuel Brick*, *Joanna Mayhew*, *Eleanor Nelſon*, *Eaſther Hughs*, *Hannah Elwell*, *Martha Aarons*, *Jemima Garriſon*, *Judida Hudſon*, *Martha Dickiſon*, *Phebe Nelſon*, *Rhubamah Auſtin*, and *Rachel Brick*.

Remarkables.

This church hath exiſted for 18 years; and hath increaſed from 17 to 81. (2) The church became a body politic, May 18, 1787. (3) Some diſſatisfaction hath ariſen in this church, from a ſuſpicion that mr. Worth hath embraced *univerſaliſm* in that phantaſtical form of James Relly.

Temporalities.

The only thing that comes under this denomination is, a plantation of about 60 acres, with a good houſe upon it: the conveyance bears date May 12, 1762.

Ministry.

Some who laboured in theſe parts before the conſtitution, have been already mentioned, and their hiſtory given: the only miniſter they have had ſince is *Rev.*

Rev. William Worth.

He took on him the care of this church at his ordination, May 16, 1771, and continues in the care thereof to this day, notwithſtanding his talk of reſigning. He was born at Baſkingridge, Apr. 21, 1745; had his education at Hopewell; became a licentiate in divinity at Mountbethel, in 1770; married Ælta Hill (a native of Holland) by whom he has children, Mary, Rachel, and William; the firſt is married to Joſeph Nelſon; the reſt are ſingle.—The next church in order of time, is

TUCKIHOE.

This church is diſtinguiſhed as above, from a river which runs near the meeting-houſe: the houſe meaſures 28 feet by 24: it was built in 1751, in Egg-harbour townſhip, and county of Glouceſter, 60 miles SE from Philadelphia: the lot on which it ſtands, contains about one acre; and is the gift of James Hubbard; his deed is dated May 15, 1750: the houſe is now in a ruinous condition; but the people are talking of building another in a more convenient place: alderman Benezet promiſes to give them land, timber, glaſs and nails: there is another houſe which the church occupies, but is not their own: it ſtands on May's landing, about 12 miles off of this. The families which uſually aſſemble at

Tuckihoe

Tuckihoe, are about 60, whereof 63 perſons are baptiſed, and in the communion, here adminiſtred the firſt Sunday in every month. Salary about 20 pounds. The above is the preſent ſtate of Tuckihoe, Apr. 14, 1790.

History.

When the goſpel began to be preached at Dividing-creek, by rev. Nathaniel Jenkins, ſeveral from theſe parts repaired thither, and received ſerious impreſſions: the conſequence was, that ſaid Jenkins was invited to preach among them: he came, notwithſtanding his age, and *Morris-river* ſtood in the way; and baptiſed ſome, who joined Dividing-creek: mr. Sheppard, of Salem, viſited the parts and baptiſed others: and after their deaths, mr. Kelſay preached here, and baptiſed. In 1770, rev. James Sutton came hither with a view to ſettle among them: this put them on thinking of becoming a diſtinct church: accordingly they were, Jul. 23, 1771, incorporated, by the aſſiſtance of rev. meſſ. Vanhorn and Heaton: the names were, rev. *James Sutton*, *Joſeph Savage*, eſq. *Jonathan Smith*, *William Goldin*, *Jacob Garriſon*, *Joſeph Ingerſol*, *Thomas Ireland*, *Elias Smith*, *John Ingles*, eſq. *Lemuel Sayrs*, *Lemuel Edwards*, *John Scull*, *Iſaac Scull*, *Katherine Garriſon*, *Mary Goldin*, *Jaen Ingerſol*, *Debora Loré*, *Tabitha Scull*, *Mary Ireland*, *Elizabeth Garriſon*, *Jaen Camp*, *Mary Camp*, *Abigail Scull*, and *Catherine Weaver*: the ſame year they joined the aſſociation.

Remark-

Remarkables.

This church is the daughter of Dividing-creek, as that is of Cohanſey. (2) It has now exiſted for 19 years, and hath increaſed from 24 to 63.

Temporalities.

A ſmall plantation of 14 acres, which was ſold for 50 pounds: 20 of which were ſpent in ſettling the preſent miniſter; the reſt is put to uſe. (2) A pretty large plantation of proprietory land, whereon a new houſe is built for the preſent miniſter: they have no better title to this than firſt occupancy.

Ministry.

The miniſters who preached here at firſt have been already mentioned; thoſe whom they have had ſince the conſtitution, are the following.

Rev. James Sutton.

He took the overſight of the church at the conſtitution, and was one of the conſtituents: but reſigned in 1772, and went to Cowmarſh, in Delaware ſtate; and from thence to Redſtone. His ſucceſſor was

Rev. William Lock.

He was ordained their paſtor, Jul. 20, 1773, by rev. meſſ. Kelſay, Vanhorn, and Heaton; but reſigned

reſigned in 1779; and afterwards preached occaſionally in ſeveral places: he was a native of Dublin; was baptized by rev. Jonathan Davis, and joined his church at Shiloh; but changing his opinion relative to the Sabbath, he became a member of Kingwood, where he was ordained a deacon, Oct. 16, 1762; was licenſed to preach at Tulpehoken; and ordained here, as above related. He had three wives, but had no children by any of them, except the firſt; ſhe bore him 5, William, Philip, Margaret, Elizabeth, Eſther, &c. His ſucceſſor is

Rev. Iſaac Bonnel.

He was ordained their paſtor, Sep. 17, 1783, by rev. meſſ. Lock, Vanhorn, and Smith, and continues in the office to this day, much reſpected. He was born at Elizabeth-town, Apr. 9, 1735; bred a preſbyterian; became a Baptiſt at Scotchplains, in 1757; was ſome time at Hopewell ſchool; licenſed to preach at Manahawkin, Jul. 4, 1780; and ordained here, as before related. His wife is Sarah Prine, by whom he has children, Urban and Benjamin; the firſt married a Goldin, and has raiſed him two grand children. The next church, for age, is

JACOBSTOWN.

This church takes its name from a little village, near to which the meeting-houſe ſtands, in the

the townſhip of Hanover, and county of Burlington, 38 miles EbN from Philadelphia: the houſe meaſures 32 feet by 30: it was built in 1767, on a lot of half an acre, purchaſed from Richard Harriſon; his deed is dated May 15, 1767. The church conſiſts of two branches; one near; the other at Bordentown (ten miles off) where is a meeting-houſe: this was built in 1752, on a ſmall lot, the gift of the late Joſeph Borden; his deed bears date Aug. 5, 1751. The families which uſually meet together, are about 60, whereof 62 perſons are baptiſed, and in the communion, adminiſtred one month at Jacobſtown, the other at Bordentown. The miniſter is rev. Burgiſs Alliſon; his ſalary uncertain. The above is the preſent ſtate of Jacobſtown, Oct. 28, 1789.

History.

There were Baptiſts in theſe parts from the firſt ſettling of the country; but they were members of Croſwick (now Upperfreehold). In proceſs of time their number increaſed, and made them think of becoming a ſeparate ſociety: the mother church approved the thought, and releaſed the following perſons for the purpoſe, viz. *Peter Sexton*, *Samuel Sexton*, *Richard Sexton*, *Daniel Sexton*, *Aſher Cox*, *Caleb Carman*, *William Snowden*, *Joſeph Emley*, *James Tilton*, *James Cox*, *Rebecca Sexton*, *Rebecca Sexton* jun. *Elizabeth Sexton*, *Elizabeth Sexton* jun. *Sarah Sexton*, *Mary Cox*, *Ann Cox*, *Mary Eaton*, *Elizabeth Herbert*, *Frances*

Stephen, *Catherine Read*, *Mary Jackaway*, *Beer-ſheba Job*, *Elizabeth Potts*, *Mary Potts*, *Phebe Wardell*, *Mehitable Ewing*, and *Phebe Emley*: theſe 28 perſons were, Oct. 19, 1785, conſtituted a church; and the next year joined the aſſociation.

Remarkables.

Nothing of the kind hath happened in this church, except that it hath increaſed, in 4 years, from 28 to 62. (2) It is the daughter of Upperfreehold, as that is of Middletown. (3) No temporality.

Ministry.

The miniſters who chiefly laboured in theſe parts, were thoſe of Middletown, and they of Upperfreehold: but ſince the people became a church, the firſt miniſter is the preſent, viz.

Rev. Burgiſs Alliſon, A. M.

He took on him the care of the church ſoon after the conſtitution, and continues in the care thereof with credit and ſucceſs. Mr. Alliſon is a ſlender built man, and neither tall, nor of firm conſtitution; yet approaches towards an univerſal genius beyond any of my acquaintance: his ſtated preaching ſhows his ſkill in divinity: the academy he opened in 1778, gives him daily opportunities of diſplaying maſterſhip in the liberal arts, and ſciences, and ancient and modern languages:

ſeveral

ſeveral foreign youths deem his ſeminary their *alma mater* : foreigners prefer him for a tutor, becauſe of his acquaintance with the French, Spaniſh and Portugueſe, &c : the academy is well furniſhed with books, globes, glaſſes, and other pieces of apparatus for experiments in natural philoſophy, aſtronomy, geography, optics, hydroſtatics, &c : ſome of the ſaid pieces are of his own fabrication : he is now preparing materials for an orrery, on an improved plan. He is not a ſtranger to the *muſes* and *graces* ; for he is an adept in muſic, drawing, painting, katoptrics, &c : he has two curious and well finiſhed chandeliers in his parlour, which ſhow the maker whenever he ſtands before them. He is as remarkable a mechanic as he is an artiſt and philoſopher : the lathe, the plane, the hammer, the chiſel, the graver, &c. have diſplayed his ſkill in the uſe of tools. His accompliſhments have gained him a name and a place in our philoſophical ſociety ; and in that diſtinguiſhed by the name of *Rumſey* ; and in the ſociety for promoting agriculture and home manufactures.—Mr. Alliſon was born at Bordentown, Aug. 17, 1753 ; finiſhed his education at Pennepek, under the tuition of dr. Jones ; and was ordained by him, Jun. 10, 1781. His wife is Rhoda Stout (widow of Zephaniah Stout) by whom he has children, Richard, Charity, Nathaniel-Stout-Alliſon, Ann.

MANSFIELD.

COMMONLY written *Mansfield-woodhouse*, which is the name of the townſhip where this ſmall church reſides, in the county of Suſſex, 75 miles NEbE from Philadelphia: they hold worſhip in a private houſe, except when many come together; then they meet in dr. Cummins's barn. The families which commonly make up the congregation, are about 20; whereof 12 perſons are baptiſed and in the communion, here adminiſtred once in two months. No meeting-houſe; no miniſter; no ſalary: and yet collect ſomething conſiderable to pay for miniſterial viſits. They have not yet joined the aſſociation. The above is the preſent ſtate of Mansfield, Dec. 29, 1789.

HISTORY.

ONE of the firſt ſettlers among the mountains of Mansfield, was mr. Abraham Giles, a member of Knollton: he invited mr. Croſsley to preach at his houſe ſome time in the year 1763: this raiſed the curioſity of the few families who had juſt made ſettlements in the neighbourhood: mr. Croſsley, and others, repeated their viſits; and ſome of their hearers became very ſerious. In 1770, dr. Robert Cummins, from Pennſylvania, ſettled in the ſame neighbourhood: his wife is daughter of Andrew Bray, eſq; a very ſenſible woman: he alſo encouraged miniſters to come

and

and preach at his houſe. The next who opened a door to Baptiſt preachers, was a Dutch family of the name of Beam; and it ſo happened that his daughters were the firſt, in the parts, who received the *baptiſm of repentance for the remiſſion of ſins*, viz. *Elizabeth*, *Chriſtiana*, and *Suſanna*: after them followed their father and mother (*Jacob* and *Catherine*); next followed *Catherine Merrill*, *Chriſtiana Buchner*, *Patience Bloom*, *William Kitchen*, *Alce Kitchen*, *James Brown*, *Mary Brown*, *Phebe Ball*, *Rachel Bloom*, *Richard Lennon*, *Ann Lennon*, *Arthur Gray*, and *Benoni* (*a negro*): theſe 18 perſons were, Nov. 20, 1786, formed into a church by rev. David Jayne.

Remarkables.

This church hath been, in 3 years, reduced from 18 to 12: the reaſon is, twelve perſons went from hence (Nov. 12, 1788) to ſettle at Niagara; and took a preacher (William Haven) with them, with authority to form themſelves into a church in that far country: ſo that Mansfield is, probably, a mother church: the names of the adventurers were *Jacob Gray*, *Catherine Gray*, *William Kitchen*, *Alce Kitchen*, *Suſanna Beam*, *Chriſtiana Beam*, *Chriſtopher Buchner*, *Catherine Buchner*, *Arthur Gray*, *Eliza-beth Gray*, and *William Haven*, and one more whoſe name I could not obtain.

Ministry.

They who preached at Mansfield from the

beginning, have been mentioned : their helpers ſince, have been rev. meſſ. Jayne and Cox : the latter viſits them once a month, and receives 12 buſhels of wheat for his pains yearly : if the former return to Jerſey, very likely he will take care of them, in conjunction with other deſolate churches in the northern parts of the ſtate. One miniſter was ordained in this church by the ſaid Jayne : his name is Thomas Jones ; he is a Welſhman, and a man of originalities : he went from hence to Quaker-hill in New-York ſtate.—The neweſt church is

CANOOBROOK,

So diſtinguiſhed from a brook of the name, which runs thro' the neighbourhood, where the bulk of the people reſide, in the townſhip of Newark, and county of Eſſex, 95 miles NEbE from Philadelphia. The families are about 30, whereof 35 perſons are baptiſed and in the communion, here adminiſtred the third Sunday in every month. No temporality ; no rich perſons ; no miniſter ; ſalary uncertain ; but they talk of raiſing 20 or 30 pounds, could they get a miniſter to reſide with them. They meet in a ſchool-houſe, having as yet no meeting built.—The above is the preſent ſtate of Canoobrook, Dec. 14, 1789.

History.

The riſe of the Baptiſi intereſt in this part of Eſſex

Eſſex was as follows.—About the year 1780, mr. Obed Dunham moved hither from Lyonsfarm (whereof he was member), and invited rev. Reuné Runyon and others to preach at his houſe: after him ſucceeded meſſ. Guthrie, Grummon, &c:.the means took effect; and the following perſons were baptiſed in Canoobrook, viz. *Moſes Edwards*, *Timothy Meeker*, *William Meeker*, *Thomas Force*, *Timothy Ward*, *Deſire Edwards*, *Sarah Cook*, *Mary Cory*, and *Cantrell Edwards*: they joined the church of Lyonsfarm; but finding the diſtance too great to attend at the mother church, they obtained a diſmiſſion, and leave to become a diſtinct ſociety: in the diſmiſſion were included the ſaid *Obed Dunham* and *wife*: theſe 11 perſons were conſtituted a goſpel church, Apr. 19, 1786: the perſons aſſiſting were meſſ. Runyon and Vanhorn.

Remarkables.

This church hath, in 3 years, increaſed from 11 to 35. (2) It joined the aſſociation in 1786. (3) The deacon of this church (Moſes Edwards) is remarkable for (what is called in Scotland) *ſecond ſight*: he foreſaw who ſhould fall at Springfield the day before the ſkirmiſh; and went to the perſons to bid them prepare for death: he foreſaw the ſoldier who ſtole his knapſack, and the place where he hid it; and went to the officer of the guard to complain; the officer drew out his ſoldiers; Edwards challenged the thief; the thief confeſſed the fact; and the knapſack was found

found in the place where Edwards ſaid it was hid. Theſe and many other inſtances are credible from the character of the *viſionary* and the atteſtations of others.

Ministry.

The miniſters who laboured at Canoobrook before the conſtitution, have been mentioned above: ſince the conſtitution, the following have preached to them, viz.

Rev. Iſaac Price.

He is a native of *Morris* county; but called to the miniſtry in this church, Feb. 10, 1787: two years after (Jan. 29, 1789) he was ordained their paſtor by rev. David Loofburrow: he ſoon quitted them, and went to Sterling iron-works. His ſucceſſor was

Rev. George Guthrie.

He took the overſight of them, in conjunction with Morriſtown; but continued not long in the overſight. He reſides yet among them. (See his hiſtory under Morriſtown.)

A SUMMARY.

Baptiſt churches in Jerſey, who keep the firſt day,	24
Members,	2994
Families, about	1897
Souls (allowing 5 to a family) about	9485
Miniſters, ordained	16
Miniſters, licentiate	3
Miniſters, probationary	3
Meeting-houſes	31

PART

PART II.

Treats of the ſeventh-day Baptiſts in Jerſey.

THE reaſon of the above diſtinction is, an attachment to the fourth commandment, or the obſervance of the ſeventh day of the week inſtead of the firſt. I cannot find any of this denomination in Jerſey, before the beginning of this century, except Hezekiah Bonham be thought to have been of that way of thinking, rather than of the mind of them who hold all days alike. Of theſe Baptiſts there are three churches, which we ſhall treat according to ſeniority; and therefore begin with

PISCATAWAY.

I MARK this church with *Piſcataway* to diſtinguiſh it from its neighbouring church of the firſt day Baptiſts, *Piſcataqua*: the houſe is but ſmall, 26 feet by 22: it was built in 1736, on a lot of one acre, the gift of Jonathan Fitzrandolph: the bearing from Philadelphia is NEbEqN, at the diſtance of about 63 miles: the families belonging to the place are about 82, whereof 100 perſons are baptiſed and in the communion, here adminiſtred the third Sabbath in Jan. Apr. Jul. Oct: the townſhip is Piſcataqua, in the county of Middleſex

dleſex: the miniſter is rev. Nathan Rogers: no ſalary, nor temporality: the church became a body politic, Jan. 7, 1788.—The above is the preſent ſtate of Piſcataway, Nov. 29, 1789.

History.

The firſt conſtituents of this church were originally members of the firſt day *Baptiſt* church; and continued ſuch down to 1700 or 1701: about that time, mr. Edmund Dunham admoniſhed one Hezekiah Bonham who was doing ſome ſervile work on Sunday: Bonham put him on proving that the firſt day of the week was holy by divine inſtitution: this ſet mr. Dunham on examining the point: the conſequence was, rejecting the firſt day; and receiving the fourth commandment as moral, and therefore unchangeable. In a ſhort time 17 perſons ſided with mr. Dunham, and ſeparated from the mother church; and formed themſelves into a diſtinct ſociety by ſigning a ſpecial covenant: this was done (as their records ſay) "in the fourth month, 1707:" the names of the ſigners were, *Edmond Dunham*, *Mary Dunham*, *Benjamin Dunham*, *Dorothy Dunham*, *John Fitzrandolph*, *Sarah Fitzrandolph*, *Thomas Fitzrandolph*, *Elizabeth Fitzrandolph*, *Benjamin Martin*, *Margaret Martin*, *Jonathan Martin*, *Hannah Martin*, *Hugh Dunn*, *Elizabeth Dunn*, *Samuel Dunn*, *Heaſther Dunn*, *Joſeph Dunn*, and *Gerſhom Hull*: more might have ſigned; for the names of all the members run in one continued regiſter, without

without any diſtinction ſave the difference of the hand writing, and the colour of the ink : the names that immediately follow are, the Dottas, Cummins, Wooders, Smalleys, Lenoxes, Lees, Algers, Chandlers, Suttons, Reuths, Daviſes, &c. The covenant mentions the ſix points (Heb. v.) as " the rule of faith and practice."

Remarkables.

This is the firſt church of the ſeventh-day Baptiſts in Jerſey, and for 30 years included all of that denomination in the ſtate. (2) It has, in 82 years, increaſed from 18 to 100; beſides a detachment to form a church at Shiloh. (3) In 1753, a ſeparation took place in this church, on account of doctrines : mr. Dunham, and few more, holding to John Calvin's ſyſtem; and the reſt to that of James Arminus : they continued in this ſtate for four years, and then re-united, promiſing to bear and forbear towards one another : the ſame variety of opinions continue among the body of ſabbatarians (in Jerſey) to this day ; to which may be added that of *particular and univerſal ſalvation* : and yet they keep in unity, from the conſideration of their all agreeing in the denominating point. (4) Ruling elders and deacons are admitted; and the chriſtian rites have been practiſed : were they in New-england, they would fall under the diſtinction of *ſix-point Baptiſts*. (5) Theſe people choſe a miniſter and deacon in Oct. 11, 1705, which was two years before they became a confederate body.

Ministry

Ministry.

The firſt who is ſaid to have preached ſabbatarianiſm in Jerſey, is rev. Abel Noble: but whether he preached it at Piſcataway before 1700, is what I am unauthoriſed to aſſert; tho' it be probable he did, as he had, about that time, laboured the point in Pennſylvania: however that be, the firſt paſtor of Piſcataway was

Rev. Edmond Dunham.

He took the overſight of the church at the conſtitution, and was one of the conſtituents: and continued in the overſight to Mar. 7, 1734, when he died, in the 73d year of his age. He was *calviniſtic* in ſentiments; and a party of his way of thinking remain in the church to this day. Mr. Dunham was an Engliſhman; and was one of the firſt ſettlers in Piſcataqua; for his name is mentioned among them (in the town records) Jul. 15, 1681. He was choſen to the miniſtry in this church, in 1705; obtained holy orders the ſame year (Oct. 11) at Weſterly in Rhode-iſland government: the ordainer was rev. William Gibbons. Mr. Dunham's wife was Elizabeth Bonham, by whom he had children, Benejah, Elizabeth, Edmond, Jonathan (his ſucceſſor), Ephraim, Mary, and Hannah: theſe formed alliances with the Martins, Randolphs, Pyaats, Smalleys, and Daviſes, and raiſed him a numerous progeny of grand children. Mr. Dunham is well ſpoken of; and is conſidered as the father of this church.—

His ſucceſſor was *Rev.*

Rev. Jonathan Dunham.

He ſucceeded his father in the paſtorſhip in 1745; but had preached to them as a licentiate for many years before: he continued in the paſtorſhip to Mar. 11, 1777, when he died of the ſmall pox, in the 86th year of his age. He alſo left behind him an excellent character. He was firſt ordained a deacon the year that his father died, Nov. 2; received holy orders the year he commenced paſtor; the ordainers were rev. meſſ. Lewis Williams, and William James; the place, Connecocheque, in Pennſylvania. His wife was Jane Pyaat, by whom he had children, Elizabeth, Azariah, Jonathan, David, Ruth, and Samuel: theſe married into the families of the Dunns, Thomaſes, Fords, Rundels, Martins, and Lucaſes, and have raiſed him 41 grand children. His ſucceſſor is the preſent paſtor,

Rev. Nathan Rogers.

He is grand ſon (in the female line) of the famous William Davis, firſt miniſter of Squan. He was born at New-London in Connecticut, Nov. 1, 1741; ordained at Weſterly, in Rhode-iſland government, Mar. 12, 1787; and the ſame year aſſumed the care of this church. He has preferred a ſingle life hitherto; which preference he obtained (perhaps) while he lived with the Tunkers of Ephrata. However that be, it is hoped that he learned from the Tunkers to be a meek, harmleſs, and a bible-chriſtian; for I know of no better patterns.—The next church is

SHILOH.

THERE are two Baptiſt churches in this neighbourhood which are commonly ſpoken of by the general name of *Cohanſey* : but as the ſeat of this church is by the village of *Shiloh*, I chooſe to give it that diſtinction ; and leave *Cohanſey* for its neighbour. The meeting houſe is of brick ; built in 1771, on a lot of one acre, the gift of Caleb Ayars *ſeni.* his conveyance is dated Mar. 24, 1738 ; the dimenſions of the houſe are 45 feet by 36 and a half ; it ſtands in Hopewell townſhip, and county of Cumberland, 42 miles SbWhW from Philadelphia ; it will be a complete building when the galleries are up, and the inſide plaiſtered ; and will be comfortable by reaſon of a good ſtove. The families belonging to the congregation are about 120, whereof 107 perſons are baptized and in the communion, here adminiſtred once a quarter : ruling elders and deacons admitted ; nor are the chriſtian rites excluded : no ſalary ; but not without miniſters, who will be mentioned in a proper place.—The above is the preſent ſtate of Shiloh, Jul. 10, 1789.

HISTORY.

FOR the origin of this church, as a church, we have no further back to look than Mar. 27, 1737 ; for theretofore all the ſabbatarians in theſe parts were members of the church of Piſcataway : but the

the members growing conſiderable about Shiloh, and the diſtance from the mother church being too great for conſtant attendance, the following perſons became a diſtinct ſociety, at the time ſpecified above, viz. *John Swinney*, *Deborah Swinney*, dr. *Elijah Bowen*, *Debora Bowen*, *John Jerman*, *Caleb Barret*, *Abigail Barret*, *Hugh Dunn*, *Amy Dunn*, rev. *Jonathan Davis*, *Eſther Davis*, *Caleb Ayars*, *Joſeph Swinney*, *Deborah Swinney* jun. *Samuel Davis*, *Ann Davis*, *Jaen Philips* (of Newtown ſquare in Pennſylvania), and *Ann Swinney*.

Remarkables.

This church hath now exiſted for 55 years, and increaſed from 18 to 107. (2) The people differ in ſentiments about calviniſm, arminianiſm, &c. but keep in unity* from the conſideration of

 agreement

* Since the above was written, this church is become two churches, and two bodies politic: at the head of the one is rev. Jonathan Jerman; and at the head of the other rev. Nathan Ayars: Ayars's party became a body politic Jan. 8, 1790; and Jerman's party, the 26th of the ſame month: one party occupy the houſe one Sabbath, the other the next Sabbath, in alternate ſucceſſions: they communicate, and do buſineſs ſeparately; but all meet together every Sabbath day. The cauſe of the diviſion was the following. About the 17th of Sep. 1789, mr. Jerman preached a ſermon, the argument of which was, 'that as death leaves us, ſo judgment and eternity will 'find us.' The next Sabbath mr. Moſes Wincheſter preached the oppoſite ſentiment, and laboured to ſhow that the inferences which mr. Jerman drew from ſeveral texts were not contained in them: this brought *univerſal-*

iſm

agreement in the denominating article of faith, viz. that the 7th day is the Sabbath.

Temporalities.

The only eſtate belonging to this church, is a houſe and lot in the village of Shiloh, valued at 3 pounds a year: this was given by Eſther Davis, widow of the late rev. Jonathan Davis; her will is dated Jul. 5, 1775.

Ministry.

The firſt miniſter of the ſabbatarian order, who preached in this neighbourhood and in that of Trentown, was rev. Jonathan Davis, uncle to the Jonathan Davis who was the firſt miniſter of Shiloh: and he preached not without ſucceſs; for the church of Shiloh, and the 120 families which belong to it, may conſider him as their founder and father. He died at Trentown about the year 1750, in the 75th year of his age. His wife was Elizabeth Bowen; but no iſſue. He was very tall and fat, which made his familiars banter him

iſm into open debate and altercations, which before was only a matter of ſuſpicion: the altercations continued to January, 1790, when it appeared that 70 or 80 proteſted againſt *univerſaliſm*; and about 90 refuſed: then the former proceeded to prepare for incorporating their party; the other did the ſame; which brought matters to the iſſues at firſt related. But it ſhould be obſerved that the foreſaid 90 do not avow the doctrine in queſtion, though they refuſed to bear their teſtimony againſt it.

him under the name of the *great high prieſt*. I have ſeen a printed letter of his, directed to mr. Whitefield, and dated Trentown, May 1, 1740; the contents are queries relative to the Sabbath, which mr. Whitefield did not anſwer. He, and his brother Elnathan, are ſaid to have ſettled at Trentown near the beginning of this century; and to have emigrated thither directly from Long-iſland, but originally from Wales: if ſo, he might be ſon of one of the three Daviſes who came to Swanzey in 1662, and who emigrated thither from Glamorganſhire, in the the company of rev. John Miles: he could not be one of the emigrants; for he was born May 15, 1675. When he embraced the ſentiment of the ſabbatarians; and when and where he was ordained, are matters I could not learn either from the family or from records: probably not before mr. Edmond Dunham; for the laſt led the way in Jerſey, as rev. Abel Noble did in Pennſylvania. But ſince the riſe of a church at Shiloh, the following have been their miniſters, viz.

Rev. Jonathan Davis.

He was ſon of Elnathan Davis, and nephew to the forementioned Jonathan Davis: he took the overſight of Shiloh at the time of the conſtitution, and was one of the conſtituents: he continued in the overſight to Feb. 2, 1769, when he died, in the 60th year of his age: there is a handſome tomb raiſed to his memory in Shiloh grave-yard. His wife was Eſther Ayars, who bore him many

children, who died young, except Jerman, Elnathan, and Naomi; they married into the families of the Ayars and Bonds, and have raiſed him 24 grand children. His ſucceſſor was

Rev. Jonathan Davis.

He was not of the ſame family with the foregoing Daviſes; but ſon of rev. David Davis, of Newark, in Delaware ſtate: he was born at ſaid Newark, Jul. 7, 1734: ordained in this church Nov. 12, 1768: he continued paſtor of the church to his death, Jul. 23, 1785.—Mr. Davis was a man of parts and tolerable education; and withal a man of ſome originalities: he was founder of Shiloh village, and the perſon who gave it the name: he alſo ſet up a ſchool in Newark, which has riſen to a chartered academy: he practiſed the ſalutary unction, recommended by St. James; one inſtance was, mr. Abel Sheppard. His wife was Margaret Bond, of Nottingham: ſhe bore him 7 children, Ann, Samuel, David, Ammi, Sarah, Richard, and John: the two laſt are ſingle; the reſt are married among the Ayars, Sheppards, Dunns, Daviſes, and Thomaſes, and have raiſed him 15 grand children. His ſucceſſors in the miniſtry, but not in the paſtorſhip*, are

Rev. Jonathan Jerman.

He was born next door to the meeting houſe, Oct.

* Since the above was written, Shiloh is become two churches, under the ſame roof: of the one party mr. Jerman is paſtor; and mr. Ayars paſtor of the other.

Oct. 20, 1740: ordained at Piſcataway, Jul. 4, 1772: went from thence to Frenchcreek, and from Frenchcreek hither in 1778. He is calviniſtic in ſentiments; and reckoned an able divine. His wife is Alce Cantrell, by whom he has children, Sarah, Catherine, Hannah, Mary, John, Reuben, and Richard: the three firſt are married among the Barrets, Hawns, and Ayars; and have raiſed him five grand children. His colleague preacher is

Rev. Nathan Ayars.

He was born near Alloways creek, in Salem county, Apr. 9, 1749: ordained here Nov. 13, 1786. His wife is Amy Ayars, who has born him 5 children, Rachel, Keziah, John, Ezra, and Azael; all ſingle. Colleague with them both is

Rev. Moſes Wincheſter.

He was born at Brooklime, near Boſton, Aug. 26, 1762: called to the miniſtry in Philadelphia, Nov. 13, 1783: ordained at French creek, Aug. 28, 1786. His wife is Sarah, daughter of Ebenezer Howell, eſq.*—The next church is

SQUAN

* He is brother to rev. Elhanan Wincheſter, who is now in London, preaching up the *reſtoration of all lapſed intelligences*; and defending the doctrine from the pulpit and the preſs: he has publiſhed a volume of dialogues between a believer and oppoſer of the doctrine, wherein objections are ſtated and anſwered. He has alſo publiſhed lectures on prophecies not yet fulfilled; the four volumes

are

SQUAN.

It is the name of a river near to which the meeting houſe ſtands, in the townſhip of Shrewſbury, and county of Monmouth, bearing EbN from Philadelphia, at the diſtance of 67 miles: the houſe is 40 feet by 30; built in 1774, on a lot of one acre, the gift of their preſent miniſter; the families about 18; whereof 42 perſons are baptiſed, and in the communion, here celebrated once a quarter: no ſalary; no temporality: the miniſter is, rev. Jacob Davis. The above is the preſent ſtate of Squan, Nov. 13, 1789.

History

are come to America: his expoſitions of theſe prophecies are curious, becauſe literal: he is alſo publiſhing a monthly magazine; and has publiſhed abundance of ſermons, hymns, &c. It is ſaid of Joſeph Scaliger, that he remembered all he read: mr. Wincheſter's memory approaches towards his. Had this ſurpriſing man's induſtry been equal to his retention, he would now rank with the moſt knowing ones of the age; as it is, he has acquired knowledge of the learned languages. He made himſelf very popular, in the preaching way, this ſide the Atlantic; which popularity reached England, as early as 1781; for in the minutes of the aſſociation, held at Briſtol that year, are theſe words, 'brother Wincheſter is now owned of 'God in a ſurpriſing manner: in three months he bapti-'ſed 239 at Peedee in South-Carolina: a remarkable 'work is begun at Newtown, Brooklime, &c. by means 'of brother Wincheſter: and what makes it more aſto-'niſhing is, that Brooklime is the place of his nativity, &c.' He is now popular in Europe, and his originalities will make him popular every where.

History.

For the origin of this church, we muſt look back to 1745; for that year the following perſons arrived at Squan, ſome from Stonington, in Connecticut, and ſome from Weſterly in the government of Rhode-iſland, viz. *William Davis*, *William Davis*, jun. *John Davis*, *Thomas Davis*, *Edward Davis*, *James Davis*, *Joſeph Maxon*, *Thomas Babcock*, *Joſeph Stillman*, and *Joſeph Langothy*.

Remarkables.

The above ten families have, in 44 years, multiplied to 18; and the members, from 21 to 42. (2) In the month of September laſt, one part of this church went, in a body, towards the Ohio: that diviſion conſiſted of 72 ſouls; the remaining families talk of following their brethren, when they ſhall have pitched on a place of reſidence to their ſatisfaction. They talked of the *Kenhawa* when they went away; but if not there, then on ſome other part of mr. Read's land, with whom they have bartered their eſtates, and meeting-houſe, at Squan. (3) This church is wholly calviniſtic, while only a few of the two other are of their mind.

Ministry.

The ſpiritual and almoſt natural father of this church was

Rev.

Rev. William Davis.

Of him I have obtained the following hiſtorical account. 'He was a native of Wales, and ſent 'to the univerſity of Oxford: but ſoon quitted 'the univerſity to follow the Quakers: he arrived 'with other Quakers, at Philadelphia, in 1684; 'and was one of the eight who (with George 'Keith) broke off from the *Penn*-Quakers in '1691. In 1696, he embraced the ſentiments of 'the Baptiſts, and had the ordinance adminiſtred 'to him by rev. Thomas Killingſworth; and the 'ſame year joined Pennepek. In Feb. 17, 1698, 'he was caſt out of Pennepek for maintaining, '*That the human and divine natures were blended 'in the perſon of Chriſt; that he was neither God 'nor man, but of a mixed nature like wine and wa-'ter in a glaſs.* In 1700 he embraced the ſenti-'ments of the Sabbatarians by means of rev. Abel 'Noble; and the ſame year publiſhed a book in 'vindication of the above doctrine, entitled, *Je-'ſus the crucified man and eternal ſon of God.* Mr. 'Watts (of Pennepek) anſwered the book, and 'entitled it, *Davis diſabled.* In 1711 he went to 'Weſterly, in Rhode-iſland government. In '1745, he quitted Weſterly, and ſettled at Squan, 'and there died the ſame year, in the 82d year of 'his age: before his death he wrote a letter to 'the Weſterly people, wherein he gives them a 'very bad name (forgetting the proverb of the 'bird and his neſt), and printed it.—His firſt wife 'was Elizabeth Briſby, by whom he had chil-

'dren

'dren, Martha, William, John, Mary: his se-
'cond wife was Elizabeth Pavior, by whom he
'had Thomas, Joseph, Lydia, Edward, James,
'Elizabeth and William (the first William being
'dead).'—His successor was

Rev. William Davis.

He was the son of said William Davis. Of him I could obtain no more account, than that he died at Squan in 1752, aged 60 years: the reason was that the church book is gone towards the Ohio. His successor is

Rev. Jacob Davis.

He is son of James Davis, and grandson of the first William Davis. He was born at Squan in 1748, and is well spoken of. He is a strict Calvinist, as all his church are. His wife is Mary Davis, by whom he has children, Jacob, Lydia, Samuel, Crander, Mary, Zeby, Smith and Elizabeth; all gone towards the Ohio, with the parents.

A BREVIARY.

Churches of the Sabbatarians in Jersey,	3
Communicants or members - -	249
Families, - -	220
Souls (allowing 5 to a family) about	1100
Ministers, ordained - -	5
Ministers, licentiate - - -	1
Meeting houses - - -	3

PART III.

Treats of the Tunker Baptiſts.

THE word *Tunker* in German, and the word *Baptiſts* in Greek, and the word *Dippers* in Engliſh, are exactly of the ſame ſignification. The Germans ſound the letter *T* ſoft, like the *D*: hence theſe Baptiſts are called *Dunkers*. Had dr. Douglas attended to this, he would not ſay that they ſhould be called *Dunkards*. The firſt appearance of theſe people in America, was in the fall of 1719, when 20 families arrived in Philadelphia. In 1722, about ten families more arrived. In 1729, other thirty families arrived at the ſame place; which was the laſt diviſion of the *Tunker* church which originated with eight ſouls, at Schwartdzenau in Germany, in 1708. (See my account of them in vol. i. p. 64: or in Morſe, under the word *Tunker*, where the ſame account is tranſcribed.) Among the laſt diviſion were, rev. *John Naas*, *Anthony Deerdorf*, *Jacob More*, *Rudolph Harley*, and *John-Peter Lauſhé*: theſe five perſons, and their families, croſſed the Delaware, in 1733, and ſettled at Amwell, in *Hunterdon* county, about 38 miles NbEhE from Philadelphia. The preſent number of families is 28; whereof 46 perſons are baptiſed and in the communion, here adminiſtred at no ſet time; but as often as a brother finds himſelf diſpoſed to give

the

the feaſt of charity; then the church is invited to meet at his houſe (for they have no meeting houſe): and when waſhing feet is over, and the right hand of fellowſhip, and kiſs of charity given, the Lord's ſupper is adminiſtred, with the uſual elements, and ſinging of hymns.

Remarkables.

It is the only *Tunker* church in the Jerſey, and the only church which ſtatedly uſes the 8 chriſtian rites: in Pennſylvania there are 15 *Tunker* churches; in Maryland 7; and in the more ſouthern ſtates 10. (2) Their church government was purely republican, as I obſerved in my firſt volume; but in Maryland (and I ſuppoſe in other ſtates) they have a ſuperintendant, whoſe name is Daniel Leatherman: to him is referred the deciſion of variances among the miniſters, or between the miniſters and people; and as the Tunkers call all their ordained miniſters *biſhops*, it follows that Leatherman holds the rank of *archbiſhop*. (3) The *Tunker* church in Jerſey hath exiſted for 57 years, and hath increaſed from 5 to 46.

Ministry.

The firſt miniſter was rev. John Naas: he was born in Germany, and emigrated hither with the laſt diviſion of the church of Schwartdzenau. I am ſorry I could not come at more of this good man's hiſtory (for theſe people keep no records)

and all his cotemporaries are dead. His ſucceſſor was rev. John Bechleſhammer, who had one Gideon Rouſer to his aſſiſtant. Some of Bechleſhammer's children are alive; but for want of underſtanding their Dutch, and they my Engliſh, nothing could be done in a way of hiſtory.—His ſucceſſors in the miniſtry, but not in the epiſcopate, are, meſſ. William Houſel and Abraham Lauſhé: the firſt was born at Neuvitt in Germany, in 1728; the other in 1732, at Crayfelt in the Pruſſian dominion: the firſt has a wife, but no iſſue: the others wife is Margaret Bechleſhammer, by whom he has children John, Henry, Jacob, Abraham, Ann, and Margaret. The above is the preſent ſtate of the *Tunker* church at Amwell, Feb. 2, 1790.

SYLLABUS.

Churches of the Tunker Baptiſts in Jerſey, -	1
Members, - - - -	46
Families, - - - -	28
Souls (allowing 5 to a family) - -	140
Miniſters, ordained - - -	0
Miniſters, licentiate - - -	2

PART IV.

Treats of the Rogerene Baptiſts.

THIS diſtinction of a ſect of Baptiſts took its riſe at New-London, in Connecticut, about the year 1674; for in that year one John Rogers and James Rogers were baptiſed by rev. mr. Crandel: in the ſpring of the year following, another brother was baptiſed; his name was Jonathan: the next year the father and mother and ſiſter were baptiſed by rev. mr. Hiſcox. The moſt forward of the brothers was John; for he took upon him to form the family (and others that he baptiſed) into a church, and to make a creed, and ſettle rules of diſciple: the firſt act of diſcipline was the excommunication of his brother Jonathan for uſing medicine, and refuſing to do things which would bring on him the laſh of the civil magiſtrate. And this John Rogers was not only the founder of the ſect, and the perſon from whom they were called *Rogerenes*, but the hero of the cauſe, in ſuffering, and writing, and defying: I ſay *defying*; for he had not been long at the head of the cauſe before he printed and publiſhed the following proclamation: 'I John Ro-
'gers, a ſervant of Jeſus Chriſt, doth here make
'an open declaration of war againſt the great red
'dragon; and againſt the beaſt to which he gives
'power; and againſt the falſe church which rides

'upon the beaſt, and againſt the falſe prophets 'who are eſtabliſhed by the dragon and the beaſt; 'and againſt the image of the beaſt: and alſo a 'proclamation of deriſion againſt the ſword of the 'devil's ſpirit, which is priſons, ſtocks, whips, 'fines, and revilings, all which is to defend the 'doctrines of devils.'—His theory relative to baptiſm and the Lord's ſupper, is ſcriptural; for the Rogerenes baptiſe by immerſing profeſſed penitents and believers; the Lord's ſupper they adminiſter in the evening, with its ancient appendages. Some other articles of Rogers's creed are orthodox. The peculiarities of it are (1) 'All days 'are alike ſince the death of Chriſt: (2) No me-'dicines are to be uſed, nor doctors nor ſurgeons 'employed: (3) No grace at meals: (4) All 'prayers to be mental, and not vocal, except 'when the ſpirit of prayer compels to the uſe of 'voice: (5) All unſcriptural parts of religious 'worſhip are idols: (6) All good chriſtians 'ſhould exert themſelves againſt idols, &c.'—Among theſe idols they placed the firſt day of the week, infant baptiſm, &c. The firſt day ſabbath they called the *New-England idol*: the methods they took to demoliſh this idol were—they would be at work near meeting houſes, and in the ways to meeting houſes; and take work into meeting houſes, the women knitting, and the men whittling and making ſplits for baſkets, and every now and then contradicting the preachers: this was ſeeking perſecution: and they had plenty of it; inſomuch that the New-Englanders left ſome

of

of them neither liberty nor property, nor whole ſkins.—John Rogers was an author: he publiſhed a commentary on the Revelation; he that hath patience to read it, let him read it: he alſo publiſhed a *Midnight Cry*, a *Narrative of Sufferings*, &c: theſe laſt are of ſome uſe; for out of them have I excerpted ſome ſketches of his hiſtory; and others from Backus. But what troubled John Rogers moſt, was their taking his wife from him, and giving her to a lawyer of the name of Pratt.

One family of theſe Rogerenes were the Colvers, conſiſting of the father, *John Colver*, and his wife *Sarah*, and their children, *Mercy*, *Sarah* (yet alive), *Byah*, *Mary*, *Eſther*, *John*, *Timothy*, *Thomas*, *Nathan*, and *Robert*: theſe increaſed the family by marrying among the *Burrows*, *Tuttles*, *Manns*, *Weirs*, *Waterhouſes*, *Lambs*, *Peckers*, *Salmons*, and *Owens*, which made up the number of 21 ſouls: this large family agreed to quit New-London, and go to Jerſey: this agreement they performed in 1734: the place they pitched upon for reſidence was on the eaſt ſide of Schooly mountain, in Morris county, about 80 miles NNE from Philadelphia. They continued here about three years, and then went in a body to Barnagat in the county of Monmouth: they tarried there about eleven years; and then returned to Morris, and ſettled on the weſt ſide of Schooly, where their poſterity remain to this day.

REMARKABLES.

THE Rogerenes (often called *Colverites*) have been in Jerſey for 56 years; and have decreaſed (as a ſociety) from 21 to 2 old perſons, viz. Thomas Colver and Sarah Mann. I might therefore have ſpared myſelf ſome trouble, had it not been for the promiſe I made in my title page. (2) The poſterity of John Colver are yet numerous in Morris county; and are, moſt of them, become reputable members of other religious ſocieties. (3) I do not find that the Rogerenes have ſuffered by fines and corporal puniſhment in Jerſey, more than once; and that was for diſturbing a preſbyterian congregation at Baſkingridge: in other places they have been taken out of meeting houſes (with much pleaſantry) and ſhut up in ſtables, penfolds (and once in a hogpen) till worſhip was over. (4) Paul ſpeaks of ſome people, *who pleaſed not God, and were contrary to all men*; it were uncharitable to apply this to the Rogerenes; but facts, for a courſe of 116 years, look too much like being *contrary to all men*: and as for the ſpirit that actuated them, it was as different from the meek and humble ſpirit of Jeſus, as any two things could be.—It is ſurpriſing how principles, or education or cuſtom, or ſomething, will make people differ from others ſo greatly, that it is hard to think they are of the ſame common nature, or are the work of the ſame Maker. Had the Rogerenes lived in the time of the Cynics, they would have been ranked with them.

FINIS.

POSTSCRIPT.

THE preface to this volume 'adviſes the pur-'chaſers not to bind their books, becauſe four 'other little volumes will be added in due time; 'and becauſe the five may be bound nearly as 'cheap as one:' which volumes (with this) will compriſe the hiſtory of the Baptiſts in the five middle ſtates. The hiſtory of them in Delaware ſtate is obtained already; and will be ſent to the preſs as ſoon as a ſufficient number of ſubſcribers offer: the author cannot expect to ſee it printed, becauſe of an *aſthma* and *atrophy*, which hurry him out of the world; therefore he will leave the manuſcript in ſuch hands as will do juſtice to it and the public: the price will be about a quarter of a dollar.—It is preſumed that dr. Jones, of Pennepek, will ſoon make a tour through New-York, to gather materials towards a hiſtory of the Baptiſts in that ſtate; and perhaps thro' Maryland and Pennſylvania: if not, ſome other public ſpirited perſon will do it, as a taſte for hiſtory and other refinements hath ariſen to ſome height, even among the American Baptiſts.

There is an error in p. 31, which may be corrected by reading *Dividing-creek* inſtead of *Diving-creek*.

A Liſt

A Liſt of Subſcribers.

Rev. Burgis Alliſon, A. M. principal of Bordentown academy, 50 copies.

Rev. mr. Iſaac Backus, Middleborough, ſtate of Maſſachuſetts, 22 copies.

Mr. Nicholas Brown, Providence, Rhode-Iſland, 22 copies.

Rev. mr. Richard Furman, Charleſton, S. Carolina, 50 copies.

Rev. Oliver Hart, A. M. Hopewell, New-Jerſey, 50 copies.

Rev. William Rogers, D. D. profeſſor of Engliſh and belles letters, univerſity of Pennſylvania, 50 copies.

Rev. William Vanhorn, A. M. Scotchplains, New-Jerſey, 50 copies.

There is beſides a very reſpectable number of ſubſcribers for ſingle, and ſo on to half a dozen copies, whoſe names I have not; and therefore cannot place them in my liſt of liberal perſonages. It is expected that a conſiderable number will be called for from Europe, as a ſubſcription has been opened (without my knowledge) in four parts of England. Nevertheleſs, I believe ſome copies of the 500 will remain unengaged: if ſo, they may be had at mr. Dobſon's, at the ſtone houſe in Second-ſtreet, Philadelphia; price one third of a dollar.

Liſt

List of Ministers. The figures refer to the pages.

Ashton James 16
Allison Burgis 122
Ayars Nathan 139
Bown John 15
Barrows John 16
Brooks Timothy 35
Butcher William 35
Bonham Malakiah 59
Branson David 102
Blackwell John 107
Bonnel Isaac 120
Bechleshammer John 146
Cole Benjamin 50
Curtis Thomas 58
Cox Nicholas 60
Carman James 63
Crosfsley Henry 79
Drake John 25
Davis Thomas 47
Dunham Edmond 132
Dunham Jonathan 133
Davis Jonathan 137
Davis ditto 138
Davis William 143
Davis ditto 143
Davis William 142
Davis Jacob 143
Eaton Isaac 48
Finn James 90
Gano John 74
Guthrie George 75
Griffiths Abel 86
Garrison John 96
Hart Oliver 51
Heaton Samuel 94
Holmes Elkana 98
Howsel William 203
Jenkins Nathanael 40
Jenkins ditto 41
Jayne David 80
Jones David 106
Jerman Jonathan 138
Killingsworth Thomas 34
Kelsay Robert 36
Loveal Henry 26
Loosburrow David 102
Lock William 119
Lausché Abraham 146
Morgan Abel 17
Morgan Samuel 20
Miller Benjamin 70
Marsh William 90
Naas John 203
Price Isaac 128
Runyon Reuné 27
Rogers Nathan 133
Rogers William 29
Stellè Benjamin 26
Stellè Isaac 27
Sutton John 42

Sutton

Sutton David	59	*Vanhorn William*	71
Sutton Abner	110	*Vanhorn P. P.*	43
Sutton James	119	*Vaughan Daniel*	99
Smith David	48	*Willson Peter*	65
Seagrave Artis	43	*Walton John*	75
Stancliff John	44	*Ward Ebenezer*	112
Southworth Silas	91	*Worth William*	117
Sheppard Job	85	*Winchester Moses*	139
Stephens Joseph	108	*Winchester Elkanah*	139
Tomkins Ichabod	74		

List of Churches.

Amwell		*Newmills*	100
Middletown	11	*Freehold*	103
Piscataqua	20	*Mount-bethel*	108
Cohansey	28	*Lyonsfarms*	111
Capemay	37	*Manahawkin*	113
Hopewell	44	*Pittsgrove*	114
Kingwood	55	*Tuckihoe*	147
Haightstown	60	*Jacobstown*	120
Scotchplains	67	*Mansfield*	124
Morristown	72	*Canoobrook*	126
Schooly	77	*Piscataway*	129
Salem	81	*Shiloh*	134
Wantage	86	*Squan*	140
Dividing-creek	91	*Tunkers*	144
Knollton	97	*Rogerenes*	147

The following paragraph ought to ſtand in mr. Cox's hiſtory, p. 60.

'—He has baptiſed upwards of 300 in 18 'years, and ſome of uncommon deſcription; par- 'ticularly a good woman who had been long af- 'flicted with a diſorder incident to child-bearing, 'viz. *prolapſus uteri*: when ſhe was diſſuaded 'from her purpoſe, ſhe replied, *I will follow my 'Lord to the water, and if I periſh I periſh*: when 'ſhe came out of the water, the ſiſters aſked her 'ſome queſtions, whom ſhe anſwered aloud, '*Well! quite well in body and ſoul!* May not this 'be a hint that cold bathing will do more in that 'grievous diſorder, than medicines, peſſaries, &c?'

34620

By enquiring of dr. Rogers, and the rev. mr. Uſtick, in Philadelphia, the following valuable books may be obtained.

Dr. Gill's Sermons and Tracts, in three quarto volumes.

Booth's Pædobaptiſm examined, in 2 volumes.

Reign of Grace, in one vol.

Rippon's choice Selection of Hymns; the lateſt London edition.

The Baptiſt annual Regiſter; and

Hart's Thankſgiving and Aſſociation Sermons.

DA792
E26mt
cop. 1